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THE ANALYTICAL INTERPRETATION
OF THE
SYSTEM OF DIVINE GOVERNMENT OF MOSES.

BY JAMES LINDSAY, M.A., LL.D.

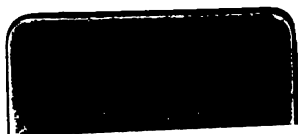
II

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THE ANALYTICAL INTERPRETATION

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ANALYTICAL INTERPRETATION
OF THE
SYSTEM OF DIVINE GOVERNMENT
OF MOSES,

WITH
SOME OF THE REEDS OF PROPHECY, AND THE PHYSICAL BASES
OF REDEMPTORY RECTIFICATION BETWEEN THE LAWS OF
REVOLVERS IN HEAVEN AND THAT OF THE EARTH.

BY
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PART II.



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P R E F A C E.

THE reader of Part II. would do well to make himself familiar with the 13th page of the Hebrew Grammar of Gesenius (Alphabet), and the 8th page of the *Alphabete Orientalischer und Occidentalischer Sprachen* of Ballhorn. He who has not access to these works should study the Tabular Frontispiece, page viii., and believe that these letters are templar symbols for astronomical measures or reeds, marked out by crossings of equinoctial, eclipse passovers, occultations of heavenly movers *inter se* which are witnessed from Earth, and in which the Earth is occasionally an astronomical agent as in the lunar eclipse.

He should then study the Diagrams in Part I.

The argument is, that the measures in heaven were regarded as the gifts of the gods, and that the material *movers* that gave these measures were gods.

The Mosaic argument is a process of unification, showing how the gods of Egypt, Midian, and Arabia, go to form a formula of rectification between the Sun, AN or AZ, in heaven, and the Sun period of the Seasons on Earth.

Each lend a prophetic period which changed with the progress made in Astronomical law.

The great law of Adam of 4000 years is the physical basis of Christianity.

A careful study of the *stems* of words in the Lexicons of Buxtorf, Gesenius, and Lane, and of the Hieroglyphs in Bunsen's fifth volume, have led up to the conviction that the primary idea in every word has reference to a heavenly measure, and that words are accretionary symbolisms.

In the old Biblia Hebraica, as well as in the Septuagint Version, the laws of Astronomy are embedded in a moral or historical envelope for the sake of preservation. These are the lessons of the temple. Religion is the lesson of the Great Spirit to the spirit of the individual.



Tabular Frontispiece.

THIS Table gives a list of templar symbols. In one column is the modern form as in modern Hebrew alphabet; in another some of the marked forms in the old Hebrew alphabet; and in a third, the templar varieties of measure by three or more in line, or ADMH:—

Letters used for Sym-bols.	Sounded as	Signification.	Modern Sym-bols.	Hebrew name.	Ancient Hebrew.	ADMH.
A	A'leph	Ox	א	ALP		...
B	Beth	House	ב	BYTv		
G	Gi'mel	Camel	ג	GYML		...
D	Da'leth	Door	ד	DLTv		...
H	He	Window	ה	HA		
V	Vav	Hook	ו	VV		...
Z	Za'yin	Weapon	ז	ZYN	...	...
Ch	Cheth	Fence	ח	Ch.YTv		...
T	Teth	Snake	ט	TYTv	...	
Y	Yodh	Hand	י	YVD		
K	Kaph	Hand bent	כ	KP		
L	La'medh	Ox-goad	ל	LMD		
M	Mem	Water	מ	MM		
N	Nun	Fish	נ	NVN		...
S	Sa'mekh	Prop	ס	SMK	...	
Ai	A'yin	Eye	ע	AiYN		
P	Pe	Mouth	פ	PA		
Tz	Tsa-dhe'	Fish-hook	צ	Tz.DY	7	...
Q	Qoph	Back of head	ק	QVP		
R	Resh	Head	ר	RYSh		
Sh.	Sin	Tooth	ש	Sh.YN	ω	—
Sh.	Shin	..	שׁ	Sh.YN		—
Tv	Tav	Cross	ת	Tv.V.	× +	...

PART II.

THE intelligent reader of Part I. of the Analytical Interpretation of the System of Divine Government of Moses could scarcely fail to perceive that the names of the Patriarchs, *i.e. men* according to God's own mind and heart, measurers of periods of time in law, and thus revealers of a Designer, Sustainer, and Governor of the mighty orbs in space, are types of a divine law or phrase-words expressive of physical truths which reveal some of the *arcana* of the Universe of the Great I AM.

The laws of nature operate in a similar manner on everything that has life; but to the being endowed with a metaphysical or spiritual nature, there is an afterbirth of mighty importance. Matter acts on matter, and spirit on spirit. The material frame of man is a small portion of the universe: the spiritual gift of man is a small loan from the Deity. A tiger can connect the effect of a shot lodged in his body

with the party entering his *lair*, and endeavours to act the part of an avenger. The spiritual nature of man may trace an effect to a cause, but it may err as to the source and object of the causer. The life of one man is so short, and his spiritual gift so limited, that little knowledge of things divine could accrue from isolated and single experiences. The method of recording and accumulating the experiences of past ages afforded the advantages which are now recognised as the privileges of a patriarchal age ; and the consequent increase in the illumination of mental condition enabled the High Priest to evolve a patriarchal law. It was embodied in a law phrase, was registered as another god in holy theistic temples, but merely entered as another evidence of godhead by the monotheistic templar.

By the latter no name of an individual on earth was admissible : every recording phrase had reference to a worker of the Deity in the heavens that revealed his laws in *ab, al, ar, ad, ap, am, an, at, ak, ag, av, ar, ach, ash, ai, or ya*. Each of these had its symbol, which was a mystery to the laity, but which could be easily recognised by those skilled in templar forms. Some of these celestial laws were more easily deduced than others : and those visibly impressed on mankind by rare occurrence naturally exacted the early attention of

the priest. The discovered laws were tabulated, and each had its distinctive animal or plant form in apposition. The rearer of animals, the cultivator of plants, the fowler, the fisher, the hunter, and the ruling power of the nation, might there learn the periodicity that ruled the produce of the arts of industry, and furnished earth's products for the means of support. In a tropical region, well watered by nature or art, there might be two barley harvests, two lambing periods, and several root crops in the period of 365 days. The application of templar knowledge contributed to the production of riches. National policy dictated a division of a country according to its productive capacities, and each district became subject to its own law of produce, or formed a nome. Egypt had twelve great nomes at the period of the Exodus : these were extended to the land of Judea.

These tabulated symbols of celestial phenomena were the early written characters of templar language ; in a demotic form they now pass under the name of the Alphabet. The language for general life required modified forms or great increase in symbolism to represent or express the various acts of the human evolute in his earthly tenement. In the demotic form, or when embodied in narrative for demotic life, it is impossible to discover the early or templar form with-

out the key to the symbolism. One language, as preserved in the sacred writings of the Jews, affords treasures of demotic teaching in demotic narrative, with imbedded templar deductions from God's workers in law, the revelations of the One Great Spirit in eternity to the spirit of man in time.

The application of measures in heaven to other purposes than those designed by the Creator constituted the fall of mankind. These efforts of templar teaching, and the disastrous results consequent thereon, have been preserved in a variety of demotic forms as the lessons of experience to be treasured up for the use of succeeding ages. The futility of such efforts is shadowed in the wars of the giants against heaven. In this we have only the impersonation of the physical part of cosmical nature. The templar, in his ideal knowledge of the node phenomena of the Sun and Moon, and the other planetary periods and conjunctions in that belt of the heavens named in their phrase-word *ai-ad-an*, transferred his heaven map to his country, and imagined that he could accomplish on earth the counterpart of the evolutions in heaven. In Egypt the length of the belt extended from Syene to Pelusium, or, in templar language, from SVN to SYN. The lay element of his country became material evolvers; the metaphysical element was monopolised; the weaknesses

and failings of human nature were regarded as the declinations of the planets from the equinoctial; and an appearance at the periodical feasts at the temple site, at nodal periods, gave indication of a desire for a course of rectitude and templar instruction. Man was to walk the earth for the glory of the templar: the Great God did not exist in the theism of Egypt. A new discovery of a physical law led to the adoption of a new divinity; and a craving for new godheads was the great stimulant for astronomical discovery. The religion of races was a development from a physical basis; and the demotic teaching at the temple was the templar knowledge in a demotic dress, suited to the understanding of the people. It was formed to promote the belief that the priestly caste was necessary to the existence of the State, and that their supernatural knowledge of things in heaven gave tokens of a heavenly descent from the Ai-ad-an.

Here are some of the physical bases of the religious beliefs that existed in what is generally called the pre-Mosaic age.

On page 39, Part I., reference is made to the lunar or mystical number 7, and an explanation was promised in the sequel or synthetic form of the *brochure*. It is, however, associated so closely with other numbers, that the unfolding in the analytical part of the work will greatly

abbreviate the synthetic form of the physical bases of Old Testament belief.

The mystical numbers of the Semites, or those occurring in the physical bases of these metaphysical evolutions or beliefs, are 3, 4, 7, and 10.

What about the mystical 7?

It is stated in Part I. to have some reference to the Lamech of the Sun Table of Moses. He is not a patriarch according to the demotic language of the New Testament. In the language of the temples it is a concatenation of three symbols. These three symbols have a modern form in the Hebrew alphabet, and are known as the letters L, M, and Ch. A fundamental meaning of ox-goad, water, and fence or fenced field, still attaches to these letters in the demotic. In the templar form, the letter L was expressive of an *al*, the letter M a measure or *am*, and the Ch the definite character of that measure. The term *al* is generic, and a particular meaning is obtained by the evaluation of the number in apposition.

The invert of Lamech is 686, or the double of 343. This number is the cube of the number 7. In the form 686 it was known to the Greeks as the duplication of the cube; and to form a cube the double of another cube of 7 units linear in edge for the altar at Delphi was the standing Grecian puzzle for the geometrician.

Is there any celestial evolution of this 343 or cube?

Let us examine our Moon Table in Part I. On page 21 we have a table of *ab* and *al*.

The narrative has it that Lamech had two wives or involutes. Are these two evolvers of time-periods the Sun and Moon in the *al* of eclipse periods as detailed in Table III. Part I.?

The first entry in the Table referred to is January, 5 days 9 hours. The exact entry in the Nautical Almanac is January, 5 days 9 hours and 27·4 minutes. The last entry in the same column is 360 days 4 hours. This corresponds to December, 26 days 4 hours: and the exact entry in the Nautical Almanac is January, 26 days 4 hours and 4·6 minutes. The interval between the first and last is twelve lunations, and in this case amounts to 354·775 days in Sun-measure. Let us tabulate these, so as to compare Sun-days and Moon-days, as given in Almanac for 1873, with the luni-solar.

First Quarters of Moon.				Moon's Meridian Passages.			
	D.	H.	M.		D.	H.	M.
January, . .	5	9	27·4	January, . .	5	5	54·9
December, .	26	4	4·6	December, .	26	6	6·6
Interval, .	354·775 in luni-solar days.			Interval, .	343 moon-days. 355·008125 sun-days.		

The reduction of the luni-solar 354·775 days, gives for

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the moon equivalent for the same period 343·0077 moon-days.

Again, it appears, from page 24 and Diagram II. in Part I., that 13 double crossings of moon take place in 355·368 days solar, and from the above Table that 343 moon meridian passages occurred in 355·008125 days solar, from which we deduce that the 355·368 solar days in the 13 double crossings of 1873 were equal 343·347 moon-days as measured by the meridian passages.

The reader should remember that the solar tropical year of 365·24222 days has to this period of 343·347 of node time the fixed ratio of 1,000,000 to 940054, which serves to connect the reckoning of the Jews with that of the Christians.

The 4000 solar years is given as the Christian era for the advent of Christ; and $4000 \times .940054$ gives 3760, the era of the Jews.

In the one the year is that of the sun-period of 365·24222 mean solar days: in the other the year is the period of 343·347 solar days!!!

The Jews still regard the moon evolution the proper unit of measure for the earth. Experience has taught that the seasons hold not by that law, and the correction of Ve-adar has been admitted into their calendars. Take the solar year as 365, and the lunar year of the

Jews at 355 days solar, the difference of 10 days would amount to an error of 30 days in every triennial period.

These analytical tracings of moon revelations will have suggested to the reader the source of the mystical number 7. A reference to the Tables on page 26 and Diagram III. in Part I. will convince the reader that a period fluctuating between 177 and 178 days is the usual eclipse interval. Two such periods make the year of the Jew and Mahometan. These eclipses are not to be witnessed in every locality. A solar eclipse can only be visible in the country that is under sun-light at the time of occurrence ; and the law of visibility may be reduced to one eclipse visible in 343 moon-days. The motions of the sun and moon are variable ; but this number of days, 343, is the measure of the *al* in the heavens in moon-days. The *al* may be partial, annular, or total ; and some people rule by the lunar, while others hold by the solar. This cosmical law has had a front place in all the physical systems of the templars, and consequently has been an important element in all the revelations which form the ground-work of religious beliefs.

Has the number 7 any other place in the Mosaic system ? It has, but this will be more conveniently discussed afterwards.

What about the number 3 ?

The trinity in unity, and unity in the trinity, are mysteries till the fundamental ideas are obtained from our physical analysis.

In Diagram I. Part I., the Moon in position M_2 at solar eclipse, gives one form of trinity in unity. The Earth, the residence of mankind, is in line with the Moon and Sun, two of the gods of heathendom.

In position M_1 at lunar eclipse, the Moon, the Earth, and Sun are again in line.

These occurrences in the heavens were the great physical facts adduced by the templars in proof of a divine agency of which they were the exponents.

If the wandering of the Moon had been less, these eclipses might have occurred at every new and full moon. But as it is more frequently out of the cone, that has the Sun's disc for a base, and the Earth's disc for a parallel plane, than within it, this awe-striking or eagerly-desired heavenly vision of pre-historic or early-historic times was very properly regarded as the language, a *logos*, a *sermo*, of heaven. The templar form of this phenomenon was three dots in a straight line, thus . . . The modern form is given in the Hebrew letter Ain.

So also when Mercury was in the position ME_1 , and in that directly opposite in its orbit, there were posi-

tions of trinity in unity. The same holds with respect to Venus.

But there was another form of the trinity among the templars. It may be recognised in the ancient Hebrew alphabet in the letter T (*teth*), the Egyptian Thoth, as Mercury. It is in the form of three dots in line, and has a double meaning. It represents the position of inferior conjunction as well as that of superior conjunction of that planet. At the transit it had a characteristic value, and the *teth* became *tau*.

The position of ab, ar, and ab in revolution formed a trinity, which is now known and preserved in the letter *Shin*.

A similar symbolism was required for Venus. They were both movers round the sun, and the space enclosed by orbit of Venus was known as the face of the Sun, while the positions of Mercury were known as the teeth of his majesty.

The letter G (*gimel*) was the characteristic of Venus, the *tau* was common to all planets. The letter Z, *zain*, was a generic term for the position of a body within the lines of *al* in Diagram I. Part I., and at the position *ar*. It had then gone to the light, to the blaze, to the furnace, and had passed from human ken. The period of its passage from one side of the sun to the other side, was styled hu-al-al. In the case of the Moon this was

considered to be one-tenth of the orbit : with respect to Venus it was gauged at one-fifth of the synod.

In after-times the *Shin* positions of Mercury and Venus had the dots looped as our Diagram on page 7, Part I. That of Venus had a small dot above the left horn *a*, and Mercury a similar dot above the right hand horn *d*.

What about the number 4 ?

The four positions of the Sun at the equinoxes and the tropics are given in our Diagram on page 7, Part I. From Cancer to Capricorn, through the Equinoctial, and from Capricorn to Cancer, through the Equinoctial, the Sun gives a double *shin* in the year. The Moon performs the same in *sema*. This was represented by the letter S (*samech*) in case of the Moon, as 4 lunations were regarded the corrective measure of the orbit of Mercury, and 20 lunations that of Venus. The hieroglyph of *samech* is very instructive. It is the lower half of the legs of a walker standing at ease after a long march, and a block resting on the feet to suggest an enforced halt till relieved, and the arrival of orders for the march—the Hib of Egypt.

Again, Venus and Mercury give apparent trinities with the Sun in various positions in their orbits.

When either planet was passing into the line of *al*, it was said *to give ear*, *aurem praeberē* ; when Mercury passed from *ar* to *ab*, it was said *to show its teeth*.

When both were in the *al*, at the *ar*, they were no longer a trinity visible, but a trinity in unity.

When each was at the *ab*, then believed to be a nodal point, an AHUD of the Hebrews, the P (*pe*) or mouth of heaven was measured. This was another logos of heaven declaring the decrees of the Sun-God.

What did it declare?

It declared the Shemitic measure of Egypt.

Was the Shemitic different from the Semitic of Part I.?

The Semitic of Part I. was a measure on the dial face of heaven, where the moon was the moving hand, and the time could be reckoned either in stellar or lunar days.

The Shemitic was a conjoined measure of the vox, QVL, of the Sun-face in synodical revolution.

Thus—

Synodical period of Mercury, . . .	115·877 days.
" " Venus, . . .	583·92
(Imaginary) Sun, . . .	365·256
<hr/>	
Sum, . . .	1065·053
Average, . . .	355·0177 days.

While the Arabians and Shepherd Priest Kings held by the law of twelve lunations, the Egyptians held by the Shemitic measure of the Sun-face. The one held

by the Moon phase: the other ignored the Moon altogether.

The one reckoned by ab-ar, or lunation: the other by Sun-mouth, or ap-ar-ai, the Pharaoh of after ages. This Sun-face was the Neptune of the Greeks, the three bodies being symbolised in his trident. The Sun and moon in conjunction, or in opposition, gave the high tides in the Red Sea. It may be noticed that these heavenly evolutions to which phrase-words were given by the templars were adopted as the foundation of the faiths of the different nationalities, and to insure remembrance and perpetuity the chief, ruler, or king received the generic title as being the vicegerent of the god on earth.

The reader should distinguish between the Shin measures of different families or tribes, as

- | | |
|-------------------------------------|---------------------|
| A. 13 Double Moon-crossings give | 355·368 days Solar. |
| B. Shemitic and Pharaonic | 355·017 „ |
| C. 12 Lunations or Eclipse Measures | 354·36 „ |

The templar language, traces of which are still to be seen in the old Hebrew alphabet, preserves the meaning of this presence of the Sun-face. In the Egyptian there are three symbols which form the NTR, the usual term for deity. The symbols are hatchet, mouth, and semicircle. The hatchet is the Sun N, which cleaves the way for the Sun-god in his daily passage in heaven, the mouth and semicircle are the attendants, Venus

and Mercury. The Sun, Venus, and Mercury were all goers: the one the bearer of light, the causer of night and day, dispenser of blessings; while the other two, by the whirling changes in their positions, were regarded as the chariot-wheels of the P Rai. The Sun, the centre and ruler of the whole, became in time the P Rai, and the other two the Butler and Baker of the parable. The Sun-mouth was a gateway of heaven.

Again, the path of the eclipse basis had its own gateway. The hatchet of the Egyptian gave the door-post of the Ab-ar worshipper, the R of Egypt was the L of the shepherd race, but the T held its own in the dental sound in both. The gateway in this case was the measure between two eclipses. It was the DLT, or door. At first it was the $6 \times 29.5 = 177$, then the 29.5, and afterwards the $5 \times 29.5 = 147.5$ of our Table III. Part I. Neither of these, *per se*, gave correct indications; but the templars of the race discovered the law which was known as the Joseph. The distance of time from one eclipse to another was known as the DVD, when the V is a copulative. The law of the DVD (David) was the favourite of the Shepherd race, and has been celebrated in the divinest strains of poetry. The method was styled DVM, or measuring by Sun and Moon in conjunction or opposition. The D was only a templar node.

It will be observed that measurement by lunations led to great discrepancy with respect to the seasons. On these occasions they had recourse to comparison between Sun Year as illustrated by their river floods, and the registers of these, compared with the method of the DVM, was known by the name of having recourse to the DTYN (Dothan).

The continuity of templar observations, the eager search after the revelations to be found in heaven's laws, and the philosophic fairness of their endeavours to grasp at truth, in time led to a more general form than that of the trinity. This was the culmination of the number 7 in another form. The motions and inequalities of the planets—Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn, had been noted, redacted, and represented in geometric form.

The reader should turn to Diagram I. Part I., and imagine that the Sun and Earth have exchanged places, that three other elliptical figures are drawn to represent the orbits of Mars, Jupiter, and Saturn in the order as mentioned, and at greater distances from the centre.

The mean distances from the centre, in ratio, are given in this Table :—

Moon,	5
Mercury,	387
Venus,	723
(Earth) Sun,	1000

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Mars,	1523
Jupiter,	5203
Saturn,	9532

In the geometric form of the templar, each of these planets performed an orbit round the Earth.

The distances had not been measured, the orbits of the Sun and Moon had been eliminated from the average of accumulated registries, but only the synodical periods of the other planetary orbs.

Here is the Table of these measures :—

Moon,	.	.	.	.	.	27·322 days.
Mercury,	.	.	.	.	.	115·877 „
Venus,	.	.	.	.	.	583·920 „
(Earth) Sun,	.	.	.	.	.	365·256 „
Mars,	.	.	.	.	.	779·836 „
Jupiter,	.	.	.	.	.	398·867 „
Saturn,	.	.	.	.	.	378·090 „

These are the numbers of modern astronomy. That those of Egypt were not much in error will appear in the argument.

The sum of these periods is 2649·168 days ; and one-seventh of this is 378·452 days. This average is so close to the period of Saturn, that the templars had adopted 378 as the general law of heaven. But if we take seven periods of Saturn, $7 \times 378 = 2646$ days, then we observe that the discrepancy between 2649, the summation of planetary periods, and seven periods of Saturn, amounts to three days.

The narrative puts it down at three days, so the deduction of ancient astronomy must have eliminated the anomalies of the planetary motions, a result which affords clear proof of prolonged and continuous observation.

But where is the narrative form of three days as quoted above? It is the three days in the wilderness of the Israelites ; and here we have an excellent illustration of the demotic overcoating.

The term MDBR, a concatenation of physical ideas in templar tabulation, and associated with the solitude of a wilderness in demotic language. The templar idea had reference to heaven, where no cow grazed, no stream flowed, no tree blossomed, no companion spoke ; but where the sun shone by day, the stars by night, and the moon was the vizier of heaven's great Lord.

Is not a desert this ideal of heaven ?

In the demotic language we have the like ideality, with change of site.

The DM or MD (Adam), or measure in heaven, was brought down to earth, and adapted to the wants of man by the priest, who should not be a little god, but the interpreter of God's ways to man.

The MDBR was a measure, as evinced by the letter M : it involved the idea that these moving bodies passed through the AL of our Diagram I. Part I., and after many revolutions occupied the positions

AR-AR in our diagram, and that all in a row at the same time, as indicated by the letter D. The movers that pass in this way are performers of *ab* and *ar*, as pointed out by the BR, and are the planets which periodically pass within the AL of the Sun.

Saturn had long reigned as the representative of the others, and seven years of Saturn was considered equivalent to the worship of each of the planets in succession. Each at one time had the worship for his period, much as we have them still in the days of the week. To choose Saturn for the others was a process of unification of the Egyptian philosopher. Saturn became the MLK (am-al-ak) or king. A more accurate determination by means of stellar measure dethroned Saturn, and left the Semites free to worship their vizier, the Moon.

If the reader has been able to realise the proposal of exchange of the position of Sun and Earth in our diagram, he will be able to join the templars in assuming two positions of the BR. This is evident even from our diagram of Moon, Venus, and Mercury. The two positions are new and full moon in the one case, and are those of Inferior and Superior Conjunctions in the cases of the other two. This gave the MDBR as the half of the orbit or synodical period. A section through the line *ar* in their geometrical representations gave an imaginary *set* of hemispherical bowls within each

other. The substitution of Saturn for the series was known in templar language as "the hollow of the hand" of the great king; and the ideal is still preserved in the symbolical meaning attached to the Hebrew letter Kaph. The word MLK, or King, when analysed, yields up its treasures. The letter M is measure, the ML means measure by *al*, and MLK means measure by that kind of *al* known as "the hollow of the hand." The measure 378 contains 354 or 365, that is, MLK contains the *ar* (dark) *ar* (fire) measure, and hence the demotic form "the Amalekites passed their children (*iri* or measures) through the fire to Molech." The *iri* here referred to are the eclipse periods, when Moon and Sun went into the *al*, and formed an *ar* or dark period. A plural form of *ar* is *ir*, or *ar-ar*, and a multiple form of *ar* was *iri*. It may be observed that the term *ar* or *ra* is very comprehensive. Ra is a Sun term in Egyptian, a Moon term in Persian. It means light, and a consequential, or secondary, meaning is darkness. Thus the Moon, when passing through the position of M_2 in Diagram I. Part I., goes into the light, and the part earthwards is dark. Every object that passes through the AL of our diagram apparently goes into the blaze of the Sun, but to those on earth it appears to wane, cease to shine, get dark, decay, pass through the *ar*. Its reappearance suggests a new orb, or a new birth.

This reasoning applies to each of the planets in its passage through the MDBR.

A new generic term was required for a simultaneous coming of these bodies. They all perform the *shin* movements of the planetary type, they all perform T movements expressed by Teth, and they at longer intervals perform the movement Tau.

It was imagined that they were arranged somewhat like the hands of a complicated measurer of time—that the indices all started simultaneously from the zero—and that a time would come when they would again return and be in that position again. The name given is strictly templar: it is BR Sh VT^v. The analysis of term gives this. It is a law of the BR with respect to their motions of *Shin* form being continued from the position of Zero till they again arrive simultaneously at the position *tau*, or that of transit. They were to be in a row: they were to form the figure Ai.D. From the starting position Ai.D and the return to it again, a great time would elapse. This was the eternity of the Hebrews. It began with a position of transit crossing, or *tau*, and was to end with the same. This is not the eternity of modern times; it is only a large measure in templar calculations.

Let us now examine other concatenations of the planetary evolutions.

The rod of Moses was stated to be a measure in stellar time. The templar form for Moses is M.Sh, whereas that of Shem is the reverse, or Sh.M. The Sh here denotes a *shin* measure. Each is a measure by trinity. Shem has already appeared in Part I. as an incognito: he will reappear soon in his own name. Let us now look out for Moses. He is an impersonation of 40 years in Egypt, 40 in Midian, and 40 in the wilderness.

According to the narrative, it had the form of a serpent: it resembled brass as having several ingredients in its composition; and it endured as a time-reckoner till the days of Hezekiah. It was the iri (eyes) reckoner or adjuster of the templars at Jerusalem, till these iri (eyes) were superseded (put out) by the Babylonian time-ruler. The concatenation for brass is N.Ch.Sh, and sometimes N.Ch.Sh.Tv: that for a serpent is N.Ch.Sh; and that for augury or enchantment is also N.Ch.Sh. In templar language, N means a *nu*, or some definite evolution, such as the never varying 365·24222 of the Sun: the *Ch* indicates a surrounding fence: and the two together, N.Ch, convey the idea of an invariable amount. It has the same idea as the Noah of our Sun-Table in Part I., and is, in fact, the same word. Is not Noah a generic term?

N.Ch.Sh must then be some definite measuring rod

obtained by means of Shin evolutions. The demotic or derivative meanings of this word, as brass, serpent, augury, enchantment, suffice to open up a glimpse of the demotic teaching in the narrative. The different meanings are blended together "to point a moral and adorn a tale." The Chaldaic form of serpent is N.Ch.Sh, but the Hebrew has an additional part or tail, and is N.Ch.Sh.Tv. The Tv is the *tau* or cross. It implies *a crossing*, and that sort of crossing which ends one period of time-evolution by a well-defined mark, and the beginning of another. It has a good representation in the transit of a planet or a total eclipse.

We give the year in each system :—

MDYN,	.	.	.	.	.	.	365·256
MDBR,	.	.	.	.	.	.	378·482
PRaiH,	.	.	.	.	.	.	355·018
							<hr/>
Sum,	.	.	.	.	.	.	1098·756
Average,	.	.	.	.	.	.	366·252
The base on Earth is	.	.	.	.	.	.	364

This reduction from Sun-measure in heaven, the seven planets in combination, and the law of Sun-face, page 13, evolved a law of 366 days. The number of stellar days (Part I. page 33) between the periodical thunderings on Mount Sinai attendant on equinoctial crossing of Sun was 366 days. The idea of unity in nature welled up in the mind of the ex-prince and

templar. These evolvers all seemed to act in harmony as under one guiding hand; and on this physical basis arose the metaphysical inspiration with respect to Jehovah.

What becomes of the 40 years?

The narrative of the 40 years conveys the information that by reckoning by these systems in succession for 40 years you would fill up 120 years of definite measure of the N.Ch. In a tropical country the earth yields fruit abundantly, and at all seasons: in other countries N.Ch must be a ruling measure.

What about Aaron's rod? I. For Heaven.

II. For revelations for Earth.

Here is No. I. :—

$$83 \times 365 = 30295$$

$$40 \times 378 = 15120$$

Years, 123

45415 days;

Which gives a year of 369 days.

This period in factors would be $123 \times 123 \times 3$;

or $41 \times 41 \times 3 \times 3 \times 3$;

or $27 \times 41 \times 41$.

This rod was to be used for comparison of the registries of time by Thoth or Mercury in the various temples in Egypt, and in the lands through which they passed in their missionary enterprise. A more exact determination was necessary where the templars had been diligent observers, and the observations prolonged and continuous.

Thus :—

$$\begin{array}{rcl}
 83 \times 365.256 & = & 30316.248 \\
 40 \times 378.452 & = & 15138.080 \\
 \hline
 \text{Years, } 123 & & 45454.328 \text{ days.} \\
 \text{1 Year} & & = 369.547 \text{ days.}
 \end{array}$$

No. I. was the Aar.nu of Egypt, Thoth I.

No. II. was the Aar.nu of Shepherd King, Thoth II. :—

$$\begin{array}{rcl}
 83 \times 350 & = & 29050 \\
 40 \times 382.5 & = & 15300 \\
 \hline
 & & 44350 \\
 123 \times 361 & = & 44403 \left. \vphantom{\begin{array}{l} 44350 \\ 44403 \end{array}} \right\} \text{ difference, } 53
 \end{array}$$

Aaron's Rod for ADM, or Earth, 361.

N.B.— $382.5 = \frac{1}{20}$ th of YHVDH in YShRAL Table,
and 350 the lunar year of Shepherd Kings.

No. II. by the Mosaic Column of YShRAL :—

$$\begin{array}{rcl}
 83 \times 354 & = & 29382 \\
 40 \times 373 & = & 14920 \\
 \hline
 & & 44302 \\
 123 \times 361 & = & 44403 \\
 \hline
 & & 101 \text{ diff.}
 \end{array}$$

No. II. by Egyptian :—

$$\begin{array}{rcl}
 83 \times 355 & = & 29465 \\
 40 \times 375 & = & 15000 \\
 \hline
 & & 44465 \\
 123 \times 361 & = & 44403 \\
 \hline
 & & 62 \text{ in excess.}
 \end{array}$$

The Aaron's Rod for argument generally was 361 for DM measure.

Again, what about Miriam?

Miriam, or MRYM, is, as the templar form imports, a measure in Moon-time, not tested in small records, but in the general gathering of the sons of God, at a great crossing in line which, from appearance and allegorical estimation, has been designated "the finger of God." The YM is a great measure, and has been demotically translated as the great sea or ocean. The symbol Y, the God of the Hebrew alphabet, still preserves the meaning of *hand*. In the templar YVD, it indicates a registration of successive appearances of a moving body, which has periodical phases, either of great import *per se*, or by comparison in the scale of ten. In our flights of the mover Venus, the position of AL at Inferior and Superior Conjunction divide the synodical period into two portions. Venus is variable, but the check was ten lunations, or 295 days for the half of the Synod, and 590 for the whole. Miriam was the test for the templars of Athor. The object was to dethrone the worship of Sun-face, Mercury, and Athor in the meantime. This period, 295, was a YPT, or Japhet of the Moon, and was to supersede the Sun-face dial, or *domus dei* of the Sun-worshippers of Pharaoh. The form YM indicates a measure of a generic charac-

ter, proceeding on the scale of the fingers, or by tens. This scale was foreign to the templar of Egypt. A study of the enchorial characters for numerical notations evolves the striking fact that they were limited to 3 for some prolonged period—that an extension to 4 had emerged afterwards—that the numbers 5, 6, 7 and 8 were registered by means of the additive process. Thus : $5 = 3 + 2$, $6 = 3 + 3$, $7 = 4 + 3$, and $8 = 4 + 4$. These seem to have been employed as multiples of Mercury to denote the times of periodicities in plants and animals. The periodicity of horse and ass is $8 \times 42 = 336$ days. No greater range was necessary till the range of *Saturn* was to be gauged, and a new number, nine, *PT*, was invented, which introduced Mercury as a messenger of the Ruler in this form, $9 \times 42 = 378$. The symbol ten was from Arabia, the land of BR^Y or RB^Y, and YT^{RV} (Jethro). The comparison of unit measures of Mercury with those of the Moon produced a revolution in the Egyptian Calendar. The nine disappeared, the ten was adopted. Its adoption was so loyal, that every lunation was put down at thirty days, and nothing but a multiple of ten was held in esteem. It became the Divine number.

The templars of *on* or Shem were only Sun-worshippers, and the other *workers* of the Great God were not evaluated in their idea of a godhead. In the

reformed doctrine of Moses, the gods of the planetary systems, of the starry motions, and of every living thing, were included. These were henceforth to cease to be gods, but were to be preserved symbolically in the Urim and Thummim as the visible workers of a Great God. The God of Moses was an invisible God, recognisable from the reign of *law* among his *workers*. This religious belief was a new birth: an adaptation of the Semitic idea of a godhead to the extended physical basis of philosophical research. These crossings of planetary bodies, or the gathering of the heavenly hosts, formed *inter se* the ten heavenly declarations, known under the terms AMR, DBA, DBR, HGH, LShN, MLH, MaiNH, PTvGM, Sh.M.ai, and Sh.PH. They played a most important part in Egypt, Greece, India, and Judea. A modified form is preserved in the sacred calendar of Mahomet: it reigns in Christian institutions. In Egypt it was the *logos* for the panegyries. The period of the general gatherings cannot be reached by the linguistic mode: it yields itself up easily to our physical analysis.

They were introduced by the templars with the view of promoting the reign of concord and goodwill among men. The workers of God in heaven had their nodical periods in orbit, their laws of contact and passover. A congregation of wandering orbs led to no tumult or

disturbance in the reign of law. They seemed to pass before the Invisible, and pass on for another journey in time as an atom in the great eternity. And was not man a measure of time, and should not he have his stated appearances before the throne of the Almighty, and thus acknowledge himself to be a worker for God?

It was formerly stated that the eternity of the Pentateuch is not the eternity that has no beginning of days nor end of years.

It has three forms :—

(A)	.	.	.	.	.	.	N.Tz.Ch.
(B)	.	.	.	.	.	.	ai.D.
(C)	.	.	.	.	.	.	Q.D.M.

Let us trace these to their physical sources.

The first in the demotic form is the glory, the truth, the faith, the perpetuity of some system of belief. A belief is a metaphysical act; and, as the name imports, must be based on a physical prop or foundation. A metaphysical disquisition, with no basis in the physical, is a delusion. What, then, is the basis of the N.Tz.Ch?

A secondary idea of the symbol N is preserved in the evaluation of the Hebrew alphabet under the term *fish*. It is more distinctly stated in Part I. as a definite limit. Fish appear, in greater shoals at least, at definite periods. The limit must have a limiting causer. The physical causer in the solar system is the Sun. In

Egyptian the letter N means appearance, shining. The temple of the Sun was known as the temple of *ON* or *AN*. Hence we infer that the Sun is a measure in this period, not as the day-bringer, but as the Tz.Ch.

The demotic meaning of this concatenation is *something*, or *some region, bright, white, sunny, clear, drougthy, shone on by the sun*. Is this the region of the Aryan race? Is it on earth? Can it be found in an ultra-montane territory? It must contain a notion of eternity. It must have a record of time-evolutions for ages, and that time must be measured by God's workers that obey his laws. A law must obtain to show forth truth and claim a faith. There must be a great revealing law of the Godhead so as to be a *logos of gloria*, the glory of God, a glory at which angels veil their faces. The Tz, or Tz.a.de, has a secondary meaning of fish-hook, which even in the demotic refers to the return of a definite period, when the fish can be arrested and extracted for the food of man. The symbol Ch, or Cheth, means a *fenced field*, or the *fence* thereof. The triune idea is a paradise, fenced by Sun-measure, not the only paradise in existence, but one from the *shoal* of the *nu* periods in heaven. It is connected with our Sun-Table, from which emerges N.Ch, the Noah in the demotic.

The ai.D in an eclipse is a dualism. The *ai* has the meaning of eye: the D has a meaning of doorway.

The door taken in connection with the Sun *ark* is the entrance by which the planetary evolutions were admitted for comparison with Sun-time. The conjunctions of the Moon with planets and stars afforded the means of redacting their periods to Moon-time ; but the greater regularity in apparent Sun-motion led to their introduction to the temple of AN. The term *ai* is a dualism in an eclipse : it is a pluralism when more than two are in line. The demotic meaning of *ai.D* is a *passing*, a *witness*, a *testimony*, a *prince*, and *pèrpetuity of time* from recurrence in law. *ai.D.H* is the *hu* of the *ai.D* when one heavenly body passes by, or passes over, another in its course. Its derivative meanings are a precept of God, an appointed meeting, a congregation.

The heavenly bodies, by moving, each in its own *nu*, in appointed times, formed, at intervals, congregations of the Sun, Moon, and other planets, arranged to indicate the finger of God, which pointed out to templar and layman the miracles, the laws, the revelations, the precepts of the ALH and YHV of the Alshaddai, who is beyond the veil.

The third form of æternitas is QDM. The Q is the QVP of the Alphabet, and means the completion of a circuit by a mover, which has the face steadily directed towards the centre of the orbit. At half orbit, the face will be turned in one direction, and at the other the

back of the head will point in that same direction. The D indicates that the central object, the mover, and the temple are in line, forming a trinity. The M denotes a measure. It has a secondary meaning (water). It has a physical meaning of *Moon*, which acts on the waters of the great sea. The triune idea is the cama of the Moon in multiple form. The dualism DM is a dualism if we confine it to Sun and Moon: it is a pluralism if we regard the templar at his observation.

The three forms of measurement that conduced to a knowledge of God's laws were that by averages of three, or periods of three, known as S^h.M,—that enclosed by the definite period of the Sun, and known as Ch.M,—and that which took the lunation as a measuring rod and ran on in measure by tens, hundreds, thousands, etc. These were the Shem, Ham, and Japhet of the N.Ch.

From these analyses it appears that eternity is a period of time-record which suffices to convince one of an overruling law in things in heaven and on earth, in which the orbs in unceasing motion give forth winks with eye, revelations by the ear and teeth, sermons by the mouth, hand, and finger, even assurances by the back of the head, in an instant of time, unaccompanied by noise, but by effulgence or the reverse, with performance of work in the *nu*, apse, hollow of the hand, in ab, al, ar, ak, etc., and all proclaiming a certainty as

to a Divine architect of power, wisdom, goodness, and truth.

The templars had the proof of this law in their continuous observations, and they broke the period into pieces to suit the wants of man. Every mode of living was provided for in the Calendar, and the *ak*, or period of plant or animal, was in the tabulations. The AKL was the period for gathering the fruit, gathering the grain, the produce of the AKL *hu* period. Each fruit had its season, a different grain had a different period for maturation. A similar variation held good with respect to animal produce. The first fruits were due at the temple for the guidance of the arts of industry and application. There was no general gathering, but a flow of successive vowers to the altar, *agere gratias*, or perform the Eucharist.

They held small festival on these occasions, but for the sake of spreading a line of peace, a grand festival for all, or general assembly, was periodically held at the temple. An aeternitas comprised many S^hLVM, or *peace* feasts, when only one *Shin*-revolver passed into *al*. A coincidence of two was the occasion of a greater feast. A coincidence of a larger number was a commemoration: a coincidence of the whole was a S^hLCh, or a Shiloh.

These had their origin in celestial phenomena, which

served as a law to all on earth, if they would read the lesson. A lesson in religious belief differs from a lesson in the arts of industry. Every belief that has existed has had its physical basis. The Sun and the Moon have been the bases of many religions. The crossing of disc over disc in eclipses, solar and lunar, suggested a dualism in the Deity, or rather the system of Zardasht and Ahriman. This was the Sun-god and the Moon-god, or the good God and Satan. A perception of a rule of law led to the conclusion that these were but actors on heaven's high stage, and that a conjunction at eclipse-periods was a *logos* for a peace feast, a congregation of hostile clans, a suspension of feuds, and a Divine heralding for federation of tribes.

The Sun-worshipper has his morning, noon, and evening adoration. The Moon-worshipper has his adoration intensified at the four phases, and more particularly at the new and full. The lunar or the solar eclipse became a great festival. The site of the temple was to be the counterpart of the House of God in heaven, and as these workers, Sun and Moon, were now regarded as allies, so the Divine phenomenon was the *sermo* for peace. For an effective service, it was necessary to have a visible eclipse. If the eclipse was not visible in the locality, it became a commemoration, and was known as the feast of lamps. A chant or hymn

was a fitting accompaniment, and the praise of the god taught a reign of law. Sais in Egypt, Aelis in Greece, Jerusalem in Judea, etc., were sites of the festivals for the surrounding peoples. The law of eclipses, as given in Table III., gives intervals of 29·5, 147, 178, 325, and 502, where $325 = 178 + 147$. The application of the period of peace feast as a rule for the season of plants and animals led to famines, depopulations, barrenness of land and desolation, where no system of irrigation could be brought into play. The period 502 or $365 + 137$ is referred to in the narrative in Genesis xii. 14-20.

Was the annual feast at Jerusalem a lunar or a solar festival?

The feast in the land of the Sun would be a lunar, in order to exhibit the supremacy of the Sun-face, and would occur at full Moon. That of the Israelites would be in opposition to this, and would occur at new Moon. The chant, "O Jacob's God! hide not thy face from me," could only have reference to the solar eclipse, as the Jacob phenomenon in heaven is only to be found in the solar column. The period *abar* of 29·5 days is recorded as the interval between the wheat and barley harvest. A name for wheat is BR, and the sowing of wheat at an early period seems to have corresponded with an eclipse-period. Another name was Ch.T.H, which was afterwards changed to Ch.N.T. It appears that

the period Ch.T *hu* is fourteen Moon-crossings, and it would further appear that it had been a practice to sow in the valley soon after the reaping of the former crop. This explains why famine raged frequently in the land of Canaan, till they had learned from their intercourse with Egypt to adapt the seed-time to the season of year or to make it in consonance with Sun-time. The second name, Ch.N.T, bears the brand of this change. It is somewhat remarkable that this is a mere modern name for wheat; but it is still more remarkable that this word also means *to season*. Barley is Sh.ai.D.H, and requires four lunations. The ai.DH is a generic term; it may mean one of the ai.D, ∴ it may be an ai.D in Sun-face: it is here an ai.D of Eclipse in ShH: but it requires an apposition to determine its magnitude. The ai.D.H for eternity is an indefinite number, till that number is found out from the context to the apposition.

An annular eclipse was a phenomenon of rare occurrence in the same locality; and a total one of still greater rarity. These were portents of an unusual order, and prevailing power was believed to be fore-shadowed to the Jews in a total eclipse of the sun. In an extended country a general festival required cessation from labour for a considerable period. It was found that eclipse festivals entailed journeys in the midwinter now and again; and it was found that such

phenomena were worthless in an agricultural point of view. A modification took place to suit the seasons by the occasional insertion of the moveable Adar. The Mohammedan calendar has still its twelve lunations. To avoid fractional parts of day, the months are alternately put down at thirty and twenty-nine days. The twelfth month is sacred. The year is 354 days, on account of which the month of peace and pilgrimages runs its course through summer, harvest, winter, and spring.

What was the Pentecost?

The festival of the Pentecost is known in the Jewish calendar as the festival of the promulgation of the law on the fiftieth day after the departure from Egypt. That part of the law which had reference to this day was an adjustment of the lunar and solar calendars. On page 23, Part I., the year of the seasons is given at 353 days lunar, and 365·25 days solar. In four years we have 1461 days solar, and 1412 days lunar, a difference of forty-nine days. The change from lunar reckoning to solar was effected thus: the forty-nine days since the departure from Egypt was to have no place in their calendar, and on the fiftieth reckoning was to begin and be kept in solar days. The change was necessary to drive the idea of Moon-god out of their imaginations. The godhead of the Sun-face had been demolished at the Red Sea, when they crossed under

nightfall, and the waters had retired, not at the bidding of the god of Pharaoh, which had sunk under the western horizon, but when the Moon was resplendent in the lift. Thus the godhead of Sun-face and Moon-disc were each in turn demolished; and these indicative lessons paved the way for the great truth that there was but one God, who was above all other gods.

Let us now see the evils from which they have escaped by means of the new light. The people were still in darkness, but the prophet held the key of heaven.

What is a prophet? Is he above a priest? What is the temple name for prophet? There are three: Ch.Z.H, NBYA, and RAH. What is the physical analysis of these terms? The first has the Ch and H, or *hu*, which have been explained above, and the Z is the Zain of the alphabet. It implies a complete knowledge of the ai-nu or pluralisms, of which the Sun is the central object. Such knowledge enabled one to tell the length of the Sun-year, to predict eclipses of either sort, to give the law of conjunctions and transits, but chiefly to instruct as to the law of the seasons, and point out the misfortunes attendant on the neglect or misapplication of the ordinances of heaven. The priest taught the doctrine that as the Earth was an agent in the lunar eclipse, the lessons of heaven for the arts of

industry were to be found in the adaptation of these intervals to the wants of Earth's inhabitants.

The priest based his code on phenomena that had occurred, but had not deduced a law from the observations. The law had been eliminated by the philosophic templar by comparison of the temple registers of Philæ, Thebes, This, or S^bTv or Abydos, Memphis or Noph, AVN or AN, Bubastis, Panopolis, Saïs, etc. In these temples there were generally three sets of observers, each of their own heavenly evolver. The labours of the templars in Arabia, Canaan, and Mesopotamia, were also brought into the discussion; and from this arose that unification known as the system of the M.Sh, or Moses. Moses is only the type of that system. It will be convenient, however, to keep up the impersonation in our argument.

The second term for prophet is NBYA. The final A is here the ALP, the primitive phenomena of eclipse in Sun-mouth. The YA means the eclipse at a greater distance of time, and reckoned by multiples of ten. The NB is clearly the law of Sun-period. The whole implies a knowledge of the occurrences in Sun law, or the power to foretell the phenomena of after-ages, as our modern astronomers. Were they only astronomers? Their functions were to override the priest for the good of the nation.

The third term is RAH. The *A* is the same as above. The *H*, or *hu*, is now well known. The *R* is the source of light, or the sun. The whole RAH implies a knowledge of the whole operations of the sun in a prolonged period. This constituted the *seer*.

A short digression on eclipse laws will be instructive.

In the Chaldæan *saros* of 223 lunations we have an excellent example of astronomical discovery by the method of comparison. The templar records of the succession of the eclipses visible pointed to a luni-solar law. It comprised eighteen years and ten days nearly. It begins in our Table III., Part I., in 1820, on March 29 or March 14; and begins its repetition in 1838, on April 9 or March 25. The number of days in this is about $6585\frac{1}{3}$, so that a triple *saros* brought it to the same part of the day nearly, and gave a good approximation for the prediction of an eclipse.

There was an error of about forty minutes in each *saros*. The cycle of Meton (432 B.C.) consisted of 235 lunations, or 6939·69 days. Now nineteen years, each $365\frac{1}{4}$ days, gives 6939·75 days.

The error was less than a day in 300 years, and it gave the predictive power with respect to the new moon. The cycle of Calippus (330 B.C.) met this error; it was a quadruple form nearly, or seventy-six years

minus one day. In our Table III. we have the Metonic cycle well illustrated in the eclipse entries. The reader should bear in mind that these entries are put down to the nearest day only. By running over the entries from 1820 to 1839, and transferring those running from 1839 to a parallel column, a coincidence in the times of occurrence will appear to be established in law.

A solar eclipse seems to follow law, according to our Table III., and occurs frequently. An eclipse visible in the same district is of less frequent occurrence. A total eclipse of the sun is of rare occurrence, and the recurrence of a total eclipse in the same locality takes place only at long intervals.

Halley, in his paper on the total eclipse, May 3, 1715, gives a law of reduction that a similar phenomenon had not been witnessed there since March 20, 1140 A.D. A solar eclipse may last several hours from beginning to end; still, the total obscuration is about eight minutes at the equator and six at Paris. The maximum duration of an annular eclipse exceeds that of the total. The calculations of Du Séjour give about 12·4 and 9·9 minutes for the latitudes of the equator and Paris.

The Saxon Chronicle has this reference to the total eclipse of March 20, 1140 A.D. :—"In the Lent the sun and the day darkened about noontide of the day, when

men were eating, and they lighted candles to eat by. Men were very much struck with wonder."

William of Malmesbury has this record of the same : —"While persons were sitting at their meals the darkness became so great that they feared the ancient chaos was about to return, and upon going out immediately they perceived several stars about the sun."

Two remarkable eclipses were visible in Scotland in 1433 and 1598, the former known as the *black* hour, the other as the *black* Saturday.¹ Another, which occurred in 1652, is known in tradition as the *mirk* Monday. The accounts of total eclipses till that of May 12, 1706, are vague. At Montpelier (France) the total obscuration was at least four minutes. The sun was totally hidden, and a *coma* of light appeared around the moon. The planets Venus, Mercury, Saturn, as well as Aldebaran and other stars, were visible to the naked eye. The fowls and pigeons went to their roosts. Every person was appalled at the spectacle.

The total obscuration of May 3, 1715, lasted for three minutes, and Jupiter, Mercury, Venus, Capella, and Aldebaran were seen by the naked eye. With respect to the effect on animals, records relating to the eclipses of 1699 and 1715 give the following:—"The cocks, going to roost, left off crowing, and did not renew

¹ Grant.

it till the return of the sunlight. A little before the sun was totally eclipsed the cocks of London began to crow as at daybreak; they were silent during the total obscuration, and thereafter resumed crowing with vivacity."

The spiritual dualism of Zoroaster or Zardusht and Ahriman, the religion of the Parsees, is based on the luni-solar law of the Metonic cycle. The physical analyses of Zardusht and Ahriman give sun and moon periods. The twenty years of contemplation in solitudes of Elbrooz (al-ab-ar-ai-az) are thus evolved:—The year of the period is 12 lunations, or 354 days; the Metonic cycle is 19 years of $365\frac{1}{4}$ days each, or 6939·69 days; and 20 years of 354 is only 143 days over that period. The moon is the symbolic wanderer from the straight path, the ecliptic, and the symbolic basis of the principle of evil. The sun, in its straight path, is the basis of the good and the just.

The Osirian doctrine of Egypt had only an ideal basis: the physical was illusory. It was an ideal moon, with a duodecimal orbit to represent the twelve lunations in one. He was the unnamed god of the templars, the one whose name should not be mentioned, and for the very good reason that there was nothing in the heavens of which he could be the representative.

In the religion of a country every main feature was invested with a name of a heavenly time-recorder. Elbrooz, the highest mountain in sight of the early country of the Parsees, was named from the heavenly law of *ad* periods of the Shin movers, Sun \times Moon, where the sun was the *az*, or fire, the moon the *ar*, or dark lightened up by the sun, and the two together formed an *azar*. This was a real *azar*: the Osiris of Egypt was an ideal *azar*. Mounts Sinai and Horeb, or SYNY and Ch.R.B., are in the same category. Sinai represents a great AN in continuity, and Horeb the sun law in a determinate form. Mounts Lebanon, Tabor, Ebal, and Gerizim are astronomical laws which prevail in heaven, some only of which are suited to the arts of industry, and bring abundance and blessings in their train.

The natural productions of a country demanded a particular calendar. The wheat crop sown in November is ripe for the sickle in the Jordan Valley in early May, on the sea-coast and on the plain of Esdraelon at the end of May; but on the hills it is not cut till June. In the one case, seven lunations might be the grain-period; in the other, it might be expressed by eight semas. The terms Jordan, Jericho, etc., and even Jerusalem, yield, on physical analysis, instructive lessons. Osiris has eluded linguistic analysis. A

slight indication is obtained from the periods of the feast in celebration of the union of Isis and Osiris. It is a myth, or great measure, with respect to eclipse phenomena. It changed its range to one wider, as discovery enlarged the field of knowledge, and this reappearance in different dresses contributed greatly to the difficulty of the solution of the problem. It commenced with duodecimal dimensions; it afterwards assumed sexennial dimensions; it again expanded to multiples of lunations to include the law of eclipses to the extent of the Metonic cycle. Osirism, or Azarism, is the law of the azar, or luni-solar phenomena. The tomb is at Memphis. What is the templar name of this city?—It is MP or NP. What means this alternative?—If N suggests Sun, M suggests *Moon*; N is shining; M is water in derivative form. What affected the water in Egyptian idea?—The Sun-face. MP and NP are therefore alternative measures. How can they be alternative measures?—The time between two eclipse *iri* was 354 days luni-solar and 355 days solar. The one is NP measure, the other is MP.

Is there a difference between the methods of writing templar and demotic?—The one wrote as in heaven coming down to earth, the other as on earth with the wish to go to heaven. The one began at the right hand, the other at the left. The moon in a lunation

has an ab, or full moon, and an atz, or crossing sun's disc, at new moon. The lunation, in templar language, is BVT, where T is the *Tau*. It is BVT in heaven; it became TVB at Thebes, in Upper Egypt. To found a city on the dimensions of one lunation, or 29.5 units, would be impossible. It would only be a village. Thebes had a hundred gates; it would have 2953 units solar, or 2854 lunar, in its walls, or nu-nu. It became the metropolis of Upper Egypt. Its circuit was given as 140 stadia, where the stadium represented 20 of the heavenly measure. It was a heavenly city; it was built on a heavenly model. The TVB became an TYB. The templar form is BYT, and is the *B* of the alphabet. This gives a glimpse of the history of astronomy in Egypt.

Was the worship at Thebes always a dualism?

The worship at Thebes was pantheistic.

Early records point to a tritheism. The templar deities were Ammon, Maut, and Khoinso, *i.e.* AMN, MT, and KNSh, where AMN is the supporter or sustainer, MT the measurer, and KNSh the colleague. These are the three movers or Va in the *domus dei* of the Sun face.

The Egyptian Maut has the symbolism C^hSh^h (Chaos) as the herald of night and day, has a double crown as Hesperus and Lucifer, has the head, body, and wings

of a vulture, and sometimes the head of a lion. These point to Venus, Athor, or T.H.R, the crosser of the *hu* of Ra, the Sun.

What was this worship at Thebes ?

Was it Sun-worship ?

Was it cow-worship ?

Was it eagle- or vulture-worship ?

Was it hawk-worship ?

Was it serpent-worship ?

Was it lion-worship ?

Was it the worship of the homo ?

Was it the worship of the filius ?

What definite measures are evolved by the Sun-face or PR ai *per se*, and in combination with lunar and solar eclipses ?

- | | |
|------------------------------------|----------------------------|
| 1. It was ANVSh, . . . | Homo. |
| 2. It was PRH and ALP, . . . | Vacca et Bos. |
| 3. It was NS ^b R, . . . | Aquila. |
| 4. It was NTz, . . . | Accipiter. |
| 5. It was N.Ch.Sh, . . . | Serpens. |
| 6. It was ARY, . . . | Lion. |
| 7. It was ADM, . . . | Homo. |
| 8. It was BN, . . . | Law of light. |
| 9. BR, . . . | Law of light and darkness. |
| 10. and Sh.Y.LH, . . . | Law of great AL period. |

No. 1 is an expression for the continuity of the Sun-crossings, which regulate the bread supply of man, or the tropical year in continuity.

No. 2 was the 355 and 354 allowed for periodicity in cow and suckling the calf.

No. 3 was the 74 of Mercury on the further side of Sun.

No. 4 was the lunar eclipse, when Earth Tz and Sun AN, gave the period 354 in the Ad measure.

No. 5 was a series of revolutions of Venus or Mercury, from transit till transit, when the Ch or definite period was formed.

No. 6 was the AR of the Sun, not that of the Moon. The Moon *ar* is about three days, and occurs at new moons : the Sun *ar* is about two months of the year.

No. 7 was the row of Sun, Earth, and Moon in lunar eclipse, where the earth, the resting-place of man, was a heavenly agent.

No. 8 was the law of shining, or Sun-light.

No. 9 was the law of darkness, contrasted with or opposite to light, as Sun in moons, which is always in reality half AB and half *ar*.

No. 10. The Sun is a *Shin*-mover, its AL is in unison ; the YL is the great L ; and the whole is the Shiloh.

The names in apposition are derivatives, and great confusion has arisen by mistaking the primary and general in heaven for the special on Earth.

The phenomena in heaven that prove the reign of

law in Heaven, and suggest to the metaphysical nature the existence of a great metaphysical Being, are phenomena to be copied on earth only when the directing party wishes to be a diminutive specimen of that Great Being. The introduction of this 354 period for Earth, because Earth is an agent in the heavenly phenomena of lunar eclipse, resulted from the pride of the philosophic priest who thus attempted to bring down heaven to earth, and overrule the law of heaven as to the Sun-seasons. Thus an ALP in heaven, was PLA on earth. Was this the fall of man? The fall was due to three forms of templar measures. These are known as MPLH, P.G.ai, and M.Q.D.H. The first had reference to lunar eclipse, the second to the inferior and superior conjunctions of Venus, and the third to season-measurement by the Q in D of a planet singly, or the whole in summation, giving either a unity, trinity, or a pluralism in AD or row. The PLA is a generic term, and includes the AL of Sun and Moon, as well as the general AL of the Sun on our diagram. Osirism had an altar in the temple at Philæ, an island in the Nile, on the borders of Egypt and Æthiopia. Philæ is aiLP, which means in the demotic to cover, to be covered with a veil. It included lunar and solar eclipse especially, but was generalised to include the transits of Mercury, the little transits, and the transits

of Venus or the great transits. The latter ruled in the land of Sun for the rearing of cattle. A conjunction of Venus with Sun was called ai.g.; a conjunction of Mercury with Sun was ai.T. The one was little, the other was great. The Moon conjunctions were still less, and known as ai.R. A revolution of Mercury or Moon, especially the Moon as the Man of the Moon, was QTN. A revolution of Venus was GDVL. The ai.R was small, but the number of revolutions necessary to establish a lunation in average was great, and the law of ai.R, ai.R.B or RB was a great measure of time.

Note the physical basis of Parvus and Magnus, thus :—

$$\begin{aligned}\text{Parvus} &= \text{Zai R or M ai T or QTN.} \\ \text{Magnus} &= \text{GDVL, RB, RBH.}\end{aligned}$$

The modern name Egypt becomes apparent. It is the land where the half synod of Venus in YPT^v form was the long measure, say 29400 was the era or epoch. It was the land of the reckoning by Ai.G.YP.T. This is not Mizraim, which was measure by Tz.ar.ai, or eclipse of 354.

Birch, in his translation of the Book of the *Dead*, gives the check clue to the Osirian myth in the recurring phrase "justified by Thoth." As already stated, the original Osiris was ideal: it was intermediate between the Moon and Sun. It was a circle that re-

presented the orbit of an ideal Moon of 354 days, which cut the Sun's orbit in two, at the eclipse-periods of 177 days, forming the eyes of Horus. The Isis of Egypt was the Sun-crossings of 365 days. The interval was not reckoned for industrial pursuits; it was dedicated to feasting and general assemblies. Isis was said to wait for Osiris; at one period the feast took place half-yearly, or at the meeting of Isis and Osiris at the 177 or 178 days of eclipse *iri*. The periods in Isis in our diagram II. are 178 and 187 days. The points of pass-over $S^h.R.S^h$ or small chains of time, were believed to be nodal.

The PLA at Thebes had its earliest form impersonated by the God AMN. His two erect cornucopia are the Sun-crossings: the side horns are eclipse pointers: and the whole symbolism gives indications of an accretionary belief. With the measures of their templar deities they managed to exist and live. The next temple on the Nu-al or Nile was that at This or Abydos. This is $S^h.T^v$ or Seth in the Sun Table of the Pentateuch. The flights of Athor and Thoth are fluctuating: a transit gives a closing limit of wanderings. The number of days on record divided by the number of Inferior and Superior conjunctions gave the average or standard for templar preservation as a measure. The other planets all yielded synods. The

templar term is Ch.N. . . KL; that is, *closed-nu makers all*, or orbit-keepers. The demotic is N.Ch.ZK or LAK, *i.e.* an angel appearing unto Noah.

The problem of time-measures seems to have passed through many phases. The Geometric Mean seems to have been a favourite deduction of the templars.

The period 360 is a Geometric Mean between 378 and 343; and 365 is the G. M. between 378 and 353.

This leads to the period of Menes. What is the templar form? It is MNS^h or MNS^h.hu. It is a measure in trinity. The N.S^h *per se* implies measure by iteration of a measuring-rod, which is not a N.Ch or definite evolution of one Shin-mover *per se*. It is of the serpent form, whose ShT *era* consists of so many multiples of the unit. A physical basis for this may be found in the period 360. It implies a change from the temple of This or Abydos to MP or Memphis or Menoph. This theory would account for the stupendous system of irrigation connected with the Moeris Sea, which aimed at having the seasons at command, and ruling in the number 360. The system extended then from SVNH to MP, or the average of all the planetary orbits or synods to lunar eclipse orbit of 354. This was Upper Egypt. The storing of the waters may have proved prejudicial to the interests of Lower Egypt, by a diminution of the *warping* powers

of the inundation. To pierce the Moeris lake by a draining canal would be a counterpart for Lower Egypt, which may have brought about an equalisation of rights and the Union. The system was to extend from SVNH (Syene) to Tanis or ZN. The ZN is the Sun-rule *per se* as developed by the River-inundation.

It has been stated that the templar name of Memphis was MP or NP. What means this? Is it that a conflict of opinions, of beliefs, of trials of the different *isms* had ended, as it began, at Philœ in the one extreme, and at the Sais in the other, in a return to the simple form of Sun-measure and Moon-measure in the imaginary *synodical* law of 354? The templars had agreed to place their differences in oblivion, and *cenotaphs* were to commemorate the folly of religious wars. The tomb of Osiris is there. The three pyramids in line commemorate the 355 of the trinity in the domus dei of Sun-face, and the fact that tritheism does lead to error. Each evolute *per se* is a myth or great measure in the proof of reign of law in the universe; but neither is a god, nor the seat of a god. The Sphinx, which in templar language is S^h.N.P.S^h, is also a great measure, approximative to that of the pyramids. It was the 354, the ai-nu of Earth, Sun, and Moon, when 177 was a Phoenix-period, and the two eyes in 354 are the law of the iri (eyes) in heaven. This is a small Sphinx.

The *dromos* of sphinxes that led to the temple of Luxor formed the grandest historical statuary of any nation.

A pyramid in templar form is P.YR.M.D, where the P means the mouth or the proclamation about the measures of Ra, the Sun. The Y in R indicates that the law was discovered by the redaction of hundreds of revolving periods of the three in the Sun-face. The M.D indicates that the revolutions were counted from time of the three being in a row at conjunction to a recurrence of the same phenomenon. They tell the tale of a great congregation in the ai.D.N in the Sun-face.

The registers shown to Herodotus of 341 pirome in the templar observations is now of vast import. He conjectured that a pirome was a man. What say the silent templars to this? Is not pirome the PRai.m.hu? This is the PRai, Pharaoh, who knew Joseph. This PRai in the Sun was 1065 days : in the average 355. This measure was tritheistic ; it came from the domus dei, or Sun-face : it was the Magus of Egypt. In stellar time, or 1066 days, it was the Magus of the Persians ; when divided equally, it gave the P.R.Sh of $355\frac{1}{3}$ days for the year of each evolver, by lot, in the Sun-face, *i.e.* the year *Purim*.

Now the eclipse-period in the Sphinx was a multiple of 343 days in moon-time, or 354 days in solar time, and was not the 341 pirome a register of a law

connecting records of revolving time in eclipse-measure and Sun-face measure? The average Phoenix-measure is $354\frac{1}{2}$ days, that for the PRai was held at $355\frac{1}{2}$. In the triple form, or Magus, the one is 1063, the other 1066. Now a Magus of a Magus would give in the one case 1,129,969 days, in the other 1,136,356 days, a difference of 6387 days. If we divide the difference by 9, we get 710 nearly,—the difference between a P.Rai of a P.Rai, and a Phoenix of a Phoenix.

This 710 days is about two P.Rai, so that 341 P.Rai are equivalent to a Phoenix of a Phoenix, which in lunar measure is 343×343 . This law had been eliminated by the templar registrations: the Pyramids and Sphinx are the commemorations of this law. A great revolving period was thus measured by heavenly phenomena, by solar face, and by luni-solar phenomena. The luni-solar phenomena, when reckoned in lunar time, gave a most symmetrical measure of this great period. It was 343×343 , or $7 \times 7 \times 7 \times 7 \times 7 \times 7$ days. Is not *seven* a doer in heaven? Should it not be an agent on earth? Have not 7 days a charm? Should man not regard the number 7? Was Pythagoras not wise in attributing divine reminiscences to certain numbers? But the year for man is solar, and is 365 days. Moses made it 364 to allow of the application of this law of 7. The number 364 is 7×52 : and 343 is 7×49 .

The 364 days are solar, the 343 days are lunar. Now 343 lunar are equal to 354 solar, a difference of 11 days. Again, 365 is 11 days more than 354 days. To connect reckoning by the solar year and reckoning by heavenly law of Phoenix under rule of 7, it was proposed to add 11 to the 343, and take 11 from the 365. This gave the 354 as a period on which solars and lunars could agree and compare notes. The 354 days was to be the industrial year, and the remaining period of 11 days was to be spent in a great congregation under the protection of the Deities in the Sun-face. The scenes of riot and debauchery attendant on these assemblies under the protection of a material god were the scandal of the age.

The lunar worshipper now reckoned his days in solar days, and 354 was his appointed time. The odd days belonged to the *domus dei*. His material god was the Moon : and this acknowledgment of the Sun-face tended to make him a Sun-worshipper, a follower after strange gods. He had his own god during the great part of the year ; in the assembly he was without his own god, and hence the development of the animal nature during these feasts. Still there was a bond of union between Moon and Sun worship in the cosmical phenomenon of eclipse, and a reason why they should be on friendly terms, as the Sun and Moon passed over

each other, and each reappeared unscathed. This was called the law of heaven, the custom of the gods. These were the material gods of Egypt and the Shepherd Kings. The inspiration of Moses led him to consider these and similar phenomena as the *sermones* of the God, not to be worshipped as a God, but to be regarded as idols. The proof of it is to be found in the templar names for idolum and idola :—

Idol-Idolum	{	AVN.....	Sun-time.
		BS ^b T ^v	Law of Venus Transit.
		ai.Tz.B.....	Law of lunar eclipse, in which Earth is an agent et cetera.
		MPL.Tz.Tv....	This is the generic term for an idol : its physical is measure ^d by any <i>al</i> in heaven, evolved by revolutions round the <i>ar</i> , even though it has a definitive termination in a crossing <i>tau</i> . Such time-evolutions were termed generically MPLAH, or miracles.
Simulacrum	{	ai.Tz.B.YM....	Decimal multiple of lunar eclipse.
		SMLH.....	The logos of Moon AL at new Moon.
Idola	{	ALH.....	The AL period in Sun-face particularly.
		GLVLYM....	The AL period of Venus in revolution for many periods.
		Tz.VRYM....	The Earth eclipse (lunar) in decimal multiple form.
		Tv.R.P.....	The Sun-face period particularly, but generally the R.P is a portion of definite time evolved, and that so frequently as to establish a law. To R.P is the proclamation of that law in the <i>sermones</i> of heaven.

These are the idols of Moses. The Egyptians and

Israelites were idolaters. They worshipped the footsteps of the Deity, and not the Godhead. It was materialistic worship in either case. It is singular that the Jews have not scheduled the Moon, *per se*, as an idolum. What means that? Had it been scheduled and removed? Were not Abraham, Isaac, and Jacob worshippers of the footsteps only? Were not these terms generic for worshippers of a particular footstep? I am the God of Abraham, of Isaac, and of Jacob. What means that? Does it not mean that they must not look down at the prints of the foot, but look upwards, and recognise in the reign of law a proof of omnipotence and metaphysical supremacy?

The Jews held fast by the Moon: the traditions were more powerful than the inspirations of the Prophets. Moses scheduled everything material in heaven and on earth. Elias appeared to restore his schedule. The idolatrous spirit was so strong, that a higher and deeper inspiration was necessary for the Jews. It was also necessary for the Gentiles. The New Testament basis must, however, be left till the synthetic form of the Old has been prepared for the press. Was Moses a name of an individual? Moses was a generic term. It expressed the general process that led up to the great unification. He took no individual name, for that would have become an idolum. Enoch and Elias are

said to have gone up to heaven, as the Sun and its *AL* have never ceased to perform their appointed movements in heaven. Moses is not said to have appeared in heaven : it is not said that his *tomb* is on earth. Enoch is a type of materialism, doing God's work in the body. Moses is a type of a God's worker on earth, who becomes invisible after death. The templar forms of Enoch and Elijah are Ch.N.V.K and ALYHV. What do these yield on physical analysis? The first yields easily. Ch.N.V is the Sun-measure, 365, applied in continuity, but nevertheless checked by the ak, or crossings. It is in reality the $365\frac{1}{2}$ of that period. It was regarded as a heavenly measure, fitted to be

- adopted for a law on earth. The lay-templar pointed to it as the rule for his patris (Gr.), or patriarch. The New Testament personifies these rules in the Old, in the same way that the King of Egypt, who ruled under the priests according to the law of P.R.ai, was styled the P.R.ai of the State. In all these it is merely bringing time from heaven to rule on earth and earth's material products. What about Elijah, or ALYHV? The mission of Elijah was to reveal a higher knowledge of the true God, whom the Jewish mind could not easily imagine. The God of Genesis is ALH.YM : the God of Exodus is ANY YHVH. What is implied in the ALH.YM? It is the periodical AL of the Sun in the measure expressed

by YM, a decimal multiple of the *Sun*-year. It is the thousand years of the Psalmist. This idea is supported by the ALP, a thousand. In demotic form it is the great river in comparison with the stream : it is the ocean in comparison with the lake Moeris or Menzaleh. There is the idea of limitation, however : there is beginning and ending. The ANY YHVH is a higher metaphysical reach. It is the ANY, or year in decimal multiple, but not limited or measured. It is not ANYM, which would imply limit, as it could be measured. It is not only ANY, but it is ANY in YH or decimal multiple to move on as a VH. It is the everlasting God, who had a beginning, but no ending. It is not the omnipresent God : he sits invisible in the AL. Elijah, the servant of God, is a doctrine personified. It is the ALYHV. It avoids materialism by ignoring ANY. It adopts the immaterial AL as a revolving measure of time, or rather the ALY (*hu*) or decimal multiple of the AL as one evil of the serpent. The thousand-measure of AL is the N.Ch^h : it is to be a *Shin*-measurer. One period would be N.Ch.S^h ; but it is never to be N.Ch.S^h.T^v, or Serpent, for it is never to the end : it is not to have the final T^v, or sign of the crossing : the ALYHV moves on for ever. This is the eternal in continuity ; but there is a beginning in this templarism. The ALY, as the basis for revolution, is

Osirian in idea. It has no physical reality, for ALY is a serpens with a thousand coils, whereas ALH as a basis means one coil, orbit, or synod. The doctrine of Elijah was no true metaphysical inspiration, as it had no true physical basis.

Let us have a look at some of the developments in Egypt. The AL in its various forms, the equinoctial crossings, and measures by S^hM, or C^hM., or YPTv, have all played their part on the world's stage, having been introduced by the templars, adopted by the communities, and commemorated in the title of the kings or chiefs. On the cenotaphs of kings' systems new ones arose. The method of Amosis led to the abolition of the al measure of lunar eclipse. Tradition has it that at the feast Hera, mother of Isis, at Eilethya in Egypt, red men were sacrificed. Bunsen supports this view by hieroglyph of a man bound and sealed by what he calls the sacrificial stamp. Wilkinson, after a long residence in that land, and true devotion to Egyptology, could find no proof of the practice. Amos introduced the pastry cake with the stamp of a pig at one feast, and that of the ass at another. These were commemorative of earlier dispensations from the temple, and the consumption of the symbolic expression conveyed the idealism of the dawn of a higher intuition. This feast would in templar phrase be ai.L.Tv.Y, a period

of a recurring eclipse for that district. The term HRA is *hu* of Ra, lunar or solar. Bunsen's symbolism of human sacrifice is the ordealism of prophetic prediction. The prophet had to stake his life on the unerring law of his God. Why is he called the red man? The word for red is ADM; the word for a measure of lunar eclipse with Sun, Earth, and Moon in line is an ADM. The Earth is in ADM; the Earth as a heavenly evolver is ADM. It is also in this position termed AR.Tz, as causing the AR or dark between T (Thoth as Moon) and Z as Sun. This was a Phœnician festival of the passover. The festival garment was red. It was the festival of the red man.

Red and punic thence became convertible terms. These meetings were congregations of amity. The Olympiads were sacred and secular institutions for this purpose. The pilgrimage to Mecca or the strand of Orissa has the same object in view. The sacrifice of a prisoner could not prove the greatness of their own deity. The self-immolation to Juggernaut is based on an idealism of protecting power in the deity, and a desire to be with the symbolical deity in spirit. This religion had a physical basis. It seems to have been based on Moon-multiple as found in Athor. The sacred ox of the Brahmin is the Apis or Mnevis of Egypt. The winged bulls of Nineveh are representations of the

System of Divine Government of Moses. 63

Osirian year 354, where periodicity of cow and flight of eagle in the larger Horus, give $280 + 74 = 354$. The system of Amos or M.S^hH relegated old systems to the minor details of the new festival ; and appears to have concentrated all in the Nile Festival.

The festivals of Thoth, Osiris, Isis, Athor, BR, Yai QB, and YVSP became secondary to the Amasis.

The P.Rai and the multiple ab or hu had been entombed in the Pyramids and Sphinx, at Memphis, the city whose walls were in Sun-measure, and Moon-measure, and whose stream or highway of the nations was the nu-al or distributor of the blessings of the Sun ALH. The ab-ar, the YTz.Ch.Q, the Y.ai.Q.B, and the YVSP became minor proofs of a divine ruling law, and were absorbed in the YS^hRAL (Israel), a great congregation of the planets in the AL, passing in idealism in review before the deity at rest, and in realism forming the finger or small tracing of the handiwork of the Great AN. The system of Moses (M.Sh), as already indicated, has an invert of stellar time for its basis, and a capping of rectification. This was the system of Moses, as the adviser of Aaron the high priest. The Moses of Egypt, and son-in-law of YTv. R.V (Jethro) regulated time by the serpent-folds of the recurring periods of 2556 days lunar.

As stated above, the planets in these orbits or synods

give 2649 days solar in summation; the older Egyptian templars made this 2646 days solar. But the law of Moon-measure (demotically son of Amram) reigned with the Shepherd races. Now if the Moon-day be taken at 1491, and the solar at 1440 minutes, the 2646 days solar give 2556 days lunar.

The panegyries were based on 2646, but on account of the division of the synod of each inferior planet by inferior and superior conjunction in the Sun-face, the half, or 1323, was the period in use. This was a departure from the assembly in honour of Isis and Osiris in the early religion; it was a departure from the P.R.ai; it was a departure from Nile festival; it was a pantheism to reconcile planet-worshippers. Every synod was believed to be a submultiple of a great period termed the SYNY (Sinai) in generic term, and in templar language BRA S^hYTv.

The number 2646 days is not a large measure. The quasi-circular coil of the Sun round the earth is a day solar; the serpent, however, on the completion of the S^h course for the year, contains 365.25 of the coils. It appeared that Athor made many coils before a definite transit S^h.Tv occurred, and that the law of 130 and 105 were known in Egypt. In the case of the Sun it is invariable, when taken for the nu-nu or double crossing. This was the S^h.Tv of the Sun? To get a

review of the planets in BRA S^h.YTv in the same position of the ai.D.N. of heaven, it became necessary to introduce the element of Sh.Tv. of the Sun: the S^hDHV in this case became 2646 x 365-25 days solar. The half of this was 1323 years solar, and 1278 years in lunar days. This 1323 years was called the Sothiac cycle.

Did this differ from the system of N.Ch or Ch.N?

It was an accretion of the Sun-Table, and the Magism of the Sun-face as a Tritheism. The fourth part of the day in Sun year had no representation in heaven, the third part of a day in early sema was in like position. These theoretical difficulties were supposed to be obviated in the pantheism of the planets.

The system of measuring time periods by Shem (Sh.M), Ham (Ch.M), and Japeth (YPTv), was compatible with that of Moses MSh. The 120 years of Noah had a relation to that of Moses.

What means the generic term N.Ch?

It is Moon-measure in Sun-measure.

How is that evolved?

Let us take up Moon-measure *per se*, not the luni-solar.

It is 2732166148 days in sidereal revolution, say 273217.

Let us take it by the tail (Exodus iv. 3, 4) and put it in Noah's corner in the Sun temple: thus $\frac{27321}{3317} =$

2953 tails of sema. Now a lunation is 29·53 days, and 2953 is a YPTv form of the lunation.

Again, 500 sema and Noah's number 950 are equal to 40 years of Sun-measure in the land of Ham (Ch.M), thus :

$$\begin{array}{rcl} 500 \times 27\cdot32 + 950 & = & 14610 \text{ days,} \\ \text{and } 40 \times 365\cdot25 & = & 14610 \text{ days.} \end{array}$$

This gives the connecting link between *Shin* motion of Moon and that of Sun.

Again $\frac{583265}{500} = 1066$ or Shem (.Sh.M) in triple form.

Does not this betoken long and laborious investigation in the temple ?

Are not the results nearly abreast of modern astronomy ?

The tail of Moon orbit had been carefully eliminated, but what had been done with respect to that of the Sun orbit ?

In the general form of Sun-Table we have 365, and the tail was ·25.

The modern measure of that number of Enoch is ·24222.

Where are we to find it in the Sun-Table ? The templar form of Methuselah is MTv.V.Sh.L.Ch., and of tail ALYH. The tail was eliminated from the recorded number of passages through the AL in hundreds or thousands : the Tv.V. in Methuselah means crossings :

and the whole templar phrase M.Tv.V.Sh.L.Ch. means the measure of the Sh.L.Ch. (Shiloh), which again in analysis means a definite (Ch) solution as to the tail (L) of the ruling Sh. mover (Sun). The eliminated law is preserved in the number 969. The value of this seems to have got out of the *ken* of the High Priests at Jerusalem. Notice how they may have been misled: MTv means a man: TvM is upright, full measure. The reading from right to left changed to that of left to right, changed a measure in heaven to a man, in the Semitic language. A knowledge of ShL brought the teaching of the temple (domus dei on Earth) into harmony with the season ruler in the domus dei in heaven. It afforded security (Sh.L) to the agriculturist for his seed time and harvest: it brought the various operations of man into harmony with the laws of heaven given for his use: it tended to drive out famines, and taught the goodwill of God to man on earth.

Is this not imaginary?

Let us study this exposition.

40 years, old Egyptian, or	40×365.25	= 14610 days.
40 years, modern astronomy,	40×365.24222	= 14609.6888 days.
40 years, Mosaic Table,	$40 \times x$	= 14609.69 days.

400 years, O.E	= 146100	days.
400 years, M.A	= 146096.888	days.
400 years, M.T	= 146096.9	days.

and

4000 years, O.E = 1461000 days.

4000 years, M.A = 1460968·88 days.

4000 years, M.T = 1460969 days.

The deduction is that in 4000 years the error in Sun period 365·25 amounted to 31 days.

This error might have been stated in a variety of ways: it is put in the Sun-Table for comparison, and because it was eliminated from observations of 1000 periods of four years, or 1461 solar days, so as to avoid the fractional form. Thus the templar caught the tail from ALPK measure of the quaternion.

What does the Shiloh give for the tail?

The 1460969 divided by 4000 gives 365·24225.

Modern astronomy gives 365·24222.

The discovery of Hipparchus was the turning over of a hewn stone that had been buried in the ruins of empire.

The law of Sh.L.Ch. was a rectifier in periods of 40, 400, and 4000 years. In 400 years it was 3 days: in 4000 years 31 days.

This was a knowledge of God after the Egyptian method; it was only a knowledge of the laws of God's workers in the Mosaic metaphysics.

The metaphysical systems founded on physical discoveries have given phases to religious beliefs.

Let us compare the Moon as a *shin* mover, and as

seen with a coat of varying appearance in the luni-solar.

Take shin of Moon as 27·3217, and of Sun as 365·24225; then the quotient is 13·35. In 100 years of Sun there would be 1335 nearly of Moon: in 300 of Sun there would be 4004 of Moon. It will be observed that 1000 of ShTv. *nu* of Moon is 65 years solar, the *mn* or measure of man's life.

Taking the sema and cama of modern astronomy, 27·32166 and 29·530588, the Sun period of great AN, 533265 or $1460 \times 365\cdot25$, yields quotients 19518 and 18058. The deduction in numbers, without theory, is that in a great AN of 1460 years, there are 1460 more sema than cama: in a thousand years, there are 1000 more sema than cama: in a hundred years, 100 more: and in one year, one more.

This law in 7 years presents this form:—

$$\begin{array}{rcl} 7 \times 365\cdot2422 & = & 2556\cdot6955 \text{ days.} \\ \left\{ \begin{array}{l} 93\cdot577 \text{ sema} \\ 86\cdot577 \text{ cama} \end{array} \right. & = & 2556\cdot6955 \text{ ,,} \end{array}$$

Difference, 7·000

Now Sh.M and P.R.ai nearly agree, the one the Magus of the East, the other the Magus of Egypt. The shin measure of Moon, as in Part I., is $27\frac{1}{3}$: 13 of these make $355\frac{1}{3}$: and 39 make up 1066 days. This was the measure of Magism in Sun-days; but the

complete cycle for the changing coils of Sun during its Sh.Tv. course would be 1066×365.25 , or 1066 years. This is the HVH of Magism, and has become known as the great year of calamity or misfortune, as in templar redactions there seemed no security for a continuity of the world after the evolution of that law.

The P.R.ai here was 1065 days : and the cycle 1065 years.

The $355\frac{1}{2}$ in Moon *shin* measure was the tail of oriental prediction. A third of a day was not evolved in heaven : this was the invisible hand of the Moon god : it pointed to 1066 days ; and in cycle to 1066 years. The revelation went no further, and destruction probably was to supervene.

The Shepherd, though cognisant of declinations of Moon-shin, judged by the luni-solar covering, coat, or skin. This shin passed into a SP, or cup or bowl, which measured the *nu* of lunation, or in demotic was the wine cup. The SPC^h was the period in law, the anointed or appointed time. Lunations vary, as seen on page 21, Part I., and the cup of the luni-solar was eclipse phenomena. $SPCh$ is a generic term : when applied to the moving lights in heaven, it becomes SPR, or the writings in heaven by the heavenly agents.

The symbol SPYCh was a periodical return in multiple SP, as an inundation ; and SPYNH was an

occurrence when the flooded valley compelled shipping of stores and living in the ship or ark. The double shin and luni-solar periods of the Moon are respectively 27·32166 and 29·530588, giving a difference of 2·208927 days; and for single shin and semi-lunation 1·108. On page 26, Part I., it will be seen that the time between eclipse lunar and eclipse solar thereafter was a semi-lunation. This is in templar language aiQB, or eclipse cup. The Yai.QB was a decimal multiple of this; for 147 or 10 semi-lunations, the SP, or garment, or hood, would be 11·08. A YVSP, or the Joseph of Egypt, was 110.

Can this be connected with the dream of Pharaoh, P.R.ai? The dream of the demotic is Ch.LM or Ch.LVM: this in the templar is measure by *al* in definite measures. In the reverse M.L.Ch, it is the salted, the preserved. A measure tabulated in law was compared to provisions salted and stored.

The P.R.ai, or Sun-face, was drafted as the physical law of lunar eclipse. It is, in round numbers, 355: the real law was 354. This 355 wandered from the events; and the Magus, 355 or 1065, could not solve the difficulty.

The Joseph of Table III. gave the solution. The P.R.ai gave no account of such intervals as 502, 177, 325, 147, and 29·5; and failed to explain the remark-

able physical fact of the non-occurrence of lunar eclipses in certain years, *vide* Table III.

In 1821 there is no lunar eclipse.			Intervals.
1828	"	"	7 years.
1832	"	"	4 "
1839	"	"	7 "
1843	"	"	4 "
1846	"	"	3 "
1850	"	"	4 "
1857	"	"	7 "
1861	"	"	4 "
1864	"	"	3 "
1868	"	"	4 "
1875	"	"	7 "

In these there was no lunar *hu*, no BR, and BR is the templar for frumentum, *corn*. The *hu* was found in the solar, emblematic of land of the Sun.

The seven well-fed kine and the seven lean kine has this physical basis :—

$$\begin{aligned} 14 \text{ years of luni-solar} &= 4956 \text{ days;} \\ \text{or } 7 \times 354 + 7 \times 354 &= 4956 \text{ ,,} \end{aligned}$$

If seven well-fed kine, PRvTv, be taken first, we get, $7 \times 355 = 2485$; the whole period is 4956, and there remains for the other seven kine the difference, or 2471 days. Now 2471, divided by 7, gives a quotient of 353 for a PRvTv, or kine, which is below the standard as much as the well-fed was above. The demotic term *eat* is the templar *measure*; the smaller 353 mea-

sured up what was left over after the 7 of 355. The 14 of the semi-lunar 354 were of equable condition.

The P.Rai was an accretion of Sun, Athor, and Thoth r, and could not be an interpreter of Ch.L.M, or eclipse law in the luni-solar. The *Magus*, of course, was at fault. The semi-Athor, 292, had no 29.5; no evolution of Mercury gave the Jacob, 147. The measurement by chief baker was suspended, and that by chief butler used as a check. The YVSP alone gave the law or interpretation, PTV.R, of the phenomena of the two movers, R.A. in the luni-solar or ABRK, not APRK. These measures of luni-solar in heaven were reduced to law in the YVSP. The laws in heaven declaring the glory of God are not the laws for the industrial pursuits of man. The Joseph of the luni-solar was registered, and put in a new dress. The *al* of the luni-solar gave way to YLD (midwife in the demotic), the Aladdin's lamp of Araby. This was an AL in Sun-face, when Athor and Mercury were in the *ar* together, and its decimal form became a great measure. The templar forms of Shiphrah and Puah are Sh.P.R.H and P.V.ai.H. The period of the former was the *shin* measure of PR, not P.R.ai. This was the shin measure of Athor, the basis of the worship of the bull Apis. But as Athor was fluctuating, and occasionally gave 295, a YM, that is 10×29.5 , so early

Osirism passed into bull worship of the form MNevis, where the base was 354, that of the Apis being 292.

The system of M.Sh redacted all such measures to the stellar in heaven, of which the solar was the approximation for Earth. The discovery of the one physical law in heaven gave birth or renaissance to the one ruler in the metaphysical inspiration. The discovery of the play of Sun-light on Moon laid a vast formation in Egyptian physics. It had dawned in the birth of Osiris: it is known in Zardusht and Ahri-man.

The Moon, as a *shin* mover, was the basis of the prophetic magism. The luni-solar of 12×29.5 , and $13 \times 27\frac{1}{3}$, were approximations. The one was a dozen of cama, easily observed by the phases: the other was the devil's dozen of the Sh.T.nu, not the Sh.Tv.nu, as there was no passover at that period.

What fundamental laws had accrued from the temple registers of Sun and Moon? The law of the Moon-face, as developed in the coat of Joseph, and the eyes of Horus. The generic for the one was PTV.M. It enabled the templar to string the shining and dark periods of the lunations as necklaces in stones of different value, representative of time-measure. The adornments of the altar and temple were representatives of cosmical phenomena. The important cases were

the *aurum*,—the templar names, which were BTzR, DHB, ZHB, Ch.R.V.Tz, K.Tv.M, SGVR, and Pz, point to evolutions of Earth and Sun, law of the A.D, law of the Sun, *per se*, law of Sun going round the Earth, law of crossings, and law of Athor and Ra,—the *silver* which had reference to the Moon basin, or cowl, and in templar was KSP,—*brass* or the NChSh.Tv, or coils that ended in a transit or fixed indication as a crossing,—and *iron*, BRZ or PRZL, the indicator of periods of BR of Sun, or Sun-face.

The general formulæ for all the laws of Moon and Sun, ai.ab.ar, and the ai-nu of the planets, was Rai.M.S.S, and that for their crossings in heaven PTV.M. These were the Ramses and Pithom of the demotic.

Toleration was a law in Egypt, as in many ancient countries. The old was treasured in the memory, in the temple, and in the ark of the temple. The Apis and eagle, 280 + 74, or the winged bull of Nineveh, were symbolisms of the Earth year, as ARTz in lunar eclipse. It represented a trinity in dualism.

The panegyries, or general feast, seem to have been arranged for the period Rai.M.S.S. Thus :—

$$\left. \begin{array}{l} 4 \times 2646 \times 10584 \\ 29 \times 365 = 10585 \\ 30 \times 354 = 10620 \end{array} \right\} 36$$

and would probably last for a month or the thirty-six

days. At the end of the feast, each would start for a fresh reckoning, or the templars would announce the law for reconciliation.

The SB of Egypt is connected historically with the number 3984. It is, in Egyptian method, the summary of all periods of time in general use, the *clean* and the *unclean*, with tails omitted.

Here is the Table :—

	Moon,	28		
	Mercury,	112		
	Venus,	588		
BR	Sun,	365		
	Mars,	777		
	Jupiter,	398	Sum.	Average.
	Saturn,	378.....	2646.....	378 of 7
AL	Sun,	29		
		147		
		178.....	354.....	3000.....375 of 8
	Star,	366.....	3366.....	374 of 9
AL No. 2	Venus,	294.....	3660.....	366 of 10
	Moon,	324.....	3984	

But the Venus AL of Shepherd race was 287. The above Table, then, breaks off there, and has this form in the Ark of M.Sh :—

					Sums.
					3366
Venus,	287,	.	.	.	3653
Mercury (hawk),	42,	.	.	.	3695
Moon,	178	}			
AL	325		Av.		
	502		335,	.	4030
Human Race,	270,	.	.	.	4300

These redactions were all put in the Ark, or Tv.B.H.

The Shepherd race reckoned Moon-time by the sub-multiple of 14·7 days from *ab* (full Moon) to *ar* (the new birth). The Egyptians reckoned from half increasing to half waning, or half Moon visible to half Moon visible. The illuminated half-Moon was the letter T of the templars at an early age. The period was T.T, Tat, Tet, or ToThu (Thoth). The lunation, as 29·5 solar and 28·6 lunar, had an approximate YPTv form in Venus half-synod, 292 ; and the smallest gate of heaven, in solar *ab.ar*, 29·5, Table III., had a similar ratio to the *agar* of Venus in 292. The AB, or-law of Hermes, was in approximation to four lunations. The Moon, as 343, had its luni-solar companion, 354 : the one the basis of the *Tama*, the other that of the *Chama*, in the vocal Memnon of Egypt. The dimensions of the *pair* expressed a ALPTv form of *measure* by Thoth, and an equivalent one of measure by Ch.M.

A comparison of the *agar* of Venus and *abar* of Moon formed the Gog and Magog of antiquity.

These records were the voice of the *god* in the language of the templar. The layman required an audible sound ; but the voice or sound of Dussaulx, Humboldt, Brewster, or Latronne in the vocal Memnon was not the voice of the priest. The *savant*, in his ignorance

attributed the traditional *vox dei* to the jugglery of the priest, whereas the revealed law of a godhead symbolised in these stones was only a mystery to the *savant*. The *savant* points to Galileo and priestly ignorance; the priest meekly allows the *savant* time to discover, or re-discover, the knowledge of the temple. The *magical chordae* of Juvenal were the music of the spheres, not the *sole oriente* notes of the physicist.

What relation had the ark of Moses to that of Noah?

Each was a period of 120 years. The one led to the uniform measure of sidereal time, 366, the other led to the earlier law of *clean* and *unclean*, BR of planet and Sun AL, 375. Why 120 years? Because this afforded an easy comparison between Moon and Sun-face evolvers; thus:—

120 lunar years	=	120 × 12 × 29·5 days.
„ „	=	144 × 295 days of solar.
„ „	=	144 ag.ar of Venus.
„ „	=	12 × 3540, or 12YPTv of ARTz.
„ „	=	42480, or 1000 flights of hawk.
„ „	=	1490 × 28·5 days lunar nearly.
„ „	=	149 × 285 half synod of Venus.
„ „	=	41,000 days lunar nearly.

It is to be observed that the celestial manifestations of Table III. in lunar and solar in columns, 29, 147, 325, 177, 502, give in the aggregate 1180, or YPTv of Mercury, a double synod of Venus, and 40 of ab.ar 29·5

the 40 days of MDBR of the luni-solar, the 40 days in the wilderness.

Moses is said demotically to have come out of the river, the HYAR, the RAYH of the templar. What does the physioscope reveal? It is a period of time, marked out in the heavens by a mover, which is not so well defined as to be a *nu*. It is a *hu*. The term is generic. It may apply to any giver of light, real or apparent. The early Ra of Persia and Egypt was the Moon: the later Ra of Egypt was the Sun. The physical diagnosis is instructive: the metaphysical evolutions were a contrast.

The Moon Ra in ab, al, and the varying forms of ab.ar, inspired the idea of a governor on circuit, who has to examine and report on circumambient workers. The report was supposed to be made at new Moon-period. The metaphysical evolution here was that the Moon was the vizier of a god,—material but invisible.

The Sun Ra was as the lion among animals. All movers pale in his presence, and the presence is approached with veiled faces and vanishing motion. This is the basis of oriental receptions, when the man becomes a creeping thing in the presence. The planets were the model satraps. In the Indian chronology we meet with the Moon-measure, 1491, and a great year, called the age of Misfortune or Calyongham, of 3102.

These were the physical basis of the metaphysical evolution, or religion of Hindu.

What is that religion ?

Is it anti-Christian ?

It is not anti-Christian. Christianity includes it. Christianity embraces it. It is a religion which Moses capped and embraced.

It was based on Moon-measure, the 1491 reveals a knowledge of lunar and solar day in ratio.

It is based on Sun-measure, the Sunday of the Hindu reveals that.

The religion is based on RYH : the templarism was Aryan.

The RYH has reference to the AL caused by the Sun. The AL is taken at $\frac{1}{10}$ th of the orbit; and the orbit was the trace of Ra, or visible mover. It was not the modern orbit or synod; it wanted the AL. The RH for Sun was 332 : RYH was 3320. It was a *hu*, not a nu, and not a nu redacted to definite multiple as NCh. It expressed time by a law of continuity in a series geometric : it is here :—

3320332033203320 as a YHV.

AL was $\frac{1}{10}$ of this 332033203320332

365236523652365 etc. was the NHYV.

or HN of the AD, the year of the Hindu templar.

This physical basis is preserved in their metaphysical

capping. The YH was 332 days for one year of industry, as evolved by light-shining stars; to bring this into time for the seasons, one-tenth was added. To teach the idealism of a God in the AL, the ALH, and keep this idealism in remembrance, and avoid the dangers of prolonged festivals of 33 days, every tenth day was made a temple day. This was the scheme of Moses, save he had the 7 instead of the 10. Was that of Moses anterior to the Hindee evolution? Hindee templarism made use of $365\frac{1}{4}$ and $365\frac{1}{7}$. The difference is about .107 of a day: this error amounts to RH of 332 days in 3102 years of Sun-measure. The era of misfortune (corresponding to Mosaic flood) is the end of one period and beginning of another, when the fractional omission in reckoning has amounted to a unit.

This period was a measure in AD, Ch.DL, the duration of which was the mundus or high measure. In Moon-eclipse reign, when the earth was a heavenly agent, the mundus, or tempus, or great measure, was the 1066, the Magus, the AYD.

A change from lunar to solar was the termination of the mundus, and hence the demotic period of destruction by water or *nu* in the Mosaic, by fire or Sh. measure in the azar.ad.Sh.Tv of Parseeism, and by misfortune or the completion of RH in the period ARYH of Aryism.

Again, look at SB of Egypt, which was a revolving period 3984 in continuity, thus : Venus and Mercury as $292 + 40 = 332$, gave basis for

332033203320 etc., in YPT ∇ form.

33203320332 etc.

365·23652365 etc.

3320332033 etc.

398439843984 etc., a geometric series,

which seemed to give law, as expressed by SB, and avoid all *tails*.

This was a S.ar.ap : it included all other measures. It was a generalisation on a physical basis of coils, the vortices of Descartes reduced to formal orbit, a motion at the mill, a work-performer. The metaphysical evolution led to a law of polytheism, that all the gods were required to keep each other in check, and that harmony was the result of checking discordants. This was expressed in the Egyptian *siu*, or law physical of SB, where the *iu* denotes a pluralism in one.

The Sun-period of 365·23652365, etc., was somewhat indefinite, from the recurring measure, ·2365. That, in the Egyptian Sh.L.Ch., was definite ; the fractional part was the 4000th part of 969, or ·24225. They differ by six days nearly in 1000 years. The religion of the Brahmin has the physical basis of ab.ar. hu.ma : the religion of Abraham had the same.

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Again, the generic form of Joseph, YVSP, led up to the HYAR of Egypt, a decimal form in 3984.

The SB of Egypt had a relation to SP in this respect, that it was the PT with the AL, sometimes called AR, in addition. The Joseph was a YV form of the SP, or cowl, which was not the orbit or synod, but the lid or AL portion. The YPT was the templar form of measuring by cup in decimal multiples. It was based on lunar phenomena. The lunar orbit was divided into two, the visible and the invisible. The visible was the PT, and was styled the PTR, or cup of RA Luna. The term PT is the Egyptian numeral nine, and this gives us the key to templar ratio between the visible Moon and the invisible. The synod of 29·53 had the PT 26·577 and the AL 2·953, or one-tenth for the ALH.

This is graphically expressed by the Arabic term, *Akmār* (the plural of *kamar*), Moons, which denotes the continuity of Moon-paths visible from the 3d day of Moon till the 26th of the same moon. The two first and the two last days of a Moon period are known as *halāl*.

In the synods of revolvers, the VSP, lid, cowl, or AL, was $\frac{1}{9}$ th of synod. Let us trace the history of Joseph, the dreamer of the demotic. What is the templar form of a dream? It is Ch.L.VM or Ch.L.M. To interpret

is expressed by P.Sh.R. or PTv.R., where the idea of evolution of the cup and lid of an orbit or synod was determined, and the number of cups or lids were expressive of the time of a multiple of orbit or synod. The cowl of lunation was the difference between 29·53058 and 27·32166, or 2·20892 days solar. This in the eclipse cup of a Jacob of five lunations amounted to 11·0446 days, and was the VSP of the shepherd. The YVSP or decimal form was 110·446. The average life was reckoned by 400 lunations; it was registered more simply by Moon-lid, and 400 moon-lids amount to 883·568 days accurately, and approximately to 880 days, one of the numbers of the *enchanters of the domus*, and seen in the Lycurgus of Part I. The term Ch.L.M is easily analysed: it is the measure of the period, in definite register, between the Shin period of crossings, and the periods marked out by al, half al and half ar, to total ar or al, *i.e.* from full moon till new moon of semi-lunation, or that of double crossings and lunation in simple or multiple forms.

In the Moon-orbit, the single QB or cup of Jacob was 26 days lunar, and the five cups 130. In the luni-solar this became 147 days solar. The reckonings in Egypt and Chaldaea were compared by means of the idolum Joseph, the Jafat of the Arabs. A crossing of Moon on average is 13·66: a semi-lunation is 14·76. They were

taken roundly at 13·6 and 14·7, and the difference 1·1 day solar. The templar SP means addition, as GRai means diminution. The SP was the addition of the luni-solar to the lunar. In the YVSP of 100 crossings it was 110 days.

The idolum Joseph thus was a connection between lunar and luni-solar. It was also an idolum for comparing luni-solar and solar. The law of luni-solar, as in the Osirian form ZR, was 354 days for the year. This was marked out by Sun and Moon P.S.Ch. or crossing of discs, and was called the year MN, or Moon and Sun year in agreement. This was the basis of the demotic miracle, PLA, or the templar ALP, given in Joshua x. 12. It had reference to a correction in the lunar and solar law in the occurrence of eclipses. The valley of Ajalon in the templar dress aiM.Q AYLVN, and Gibeon (Mount) as BGBaiVN, with the Joshua as YHVShai, clearly point to a correction of accumulative error in the prediction with regard to the ai.M.Q. It resembles the correction of Calippus in the cycle of Meton. The period Josephic 110 was in round numbers: the comparison with Amorite kings or the MLKY HAMRY, the lunar registers of the *al* in decimal multiple, and in five definite forms, led to the correction in the YHVShai. The MN of 354, had the YMN 3540 in solar time or law, and on that account termed the BN-YMN.

The year of Sun-season was 3650, the year luni-solar or YMN was 3540, and 3650 is equal to 3540 and 110 added. This was the idolum that connected the luni-solar and solar. It is to be observed that $3540 = 20 \times 177$, or twenty times the lunar law 177 in the *al*. The Sh.M.ai.AL was 354, and the YSh.M.ai.AL (Ishmael) 3540.

What was the Dothan of Joseph and his brethren ?

Here is the templar form DTv.YNH. The two templar symbols D and Tv. of crossing and node refer to an eclipse at equinoctial period. It must have been total : it must have had a period, as Y.N.hu indicated. This period gave proof of law reigning in period. It refers to a Sun-period. Joseph was the child of the Moon, at 17 he became a child of the Sun, and at 30 he became the Z.R.K. or held in his hand the law of Osiris, the law subsisting between Sun and planets in the pathway of the cowl or Sun-light, the region of invisibility to mortal eye. This region is given in the YPTv. form, thus :—

$$\begin{array}{r}
 30 \text{ of period Joseph.} \\
 \text{or } 30 \times 110 = 3300 \\
 \text{add } \frac{1}{3}\text{th or } 660 \\
 \hline
 3960
 \end{array}$$

The half of this is 1980 : the 17 of Joseph is 1870 :
and $1980 = 1870 + 110$.

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The difference between 354 and 365 is 11, and 10 of these gave 110. The interstice between luni-solar and solar PTV, is this 11, and 110 is a YPTV. In the corrected form of Egypt, where 3320 was taken instead of 3300, the 3984 was the YPTV. of the planets or the YPTV.R, the Jupiter AMN of Thebes. The synodical period of the planet Jupiter is 398·867; and hence Jupiter in Egyptian astronomy, in a period post-Saturnian, was the AB law, or the demotic father of all the gods.

The periods 3320, 3652 +, and 3984 were respectively 10, 11, and 12 times the Va or *goer* in revolution 332. In passing round the Sun, there were interstices to every one of the *Ra* movers or planets. This was a *PR*, and the law was the S·PR or book. These passings all occur in the Sun-path, which is therefore called ZD. A planet had its fixed time of AL, and the Sun had its fixed period in the ZD. The circuit was known Ch.N. Ch.L, and had the general term ZD.Ch.L or the heavenly region in YM measure of revolution, where *all* the *al* phenomena occurred. These *al* were not all confined to years of 365, and hence inclusive forms in YPTV and YPTV multiple became generic terms, and were measured in YM. The demotic form for this is the ocean or sea. All streams flow thither, and all small periods of time are accumulated in a HR, mount or heap. The

planets all crossed the Sun-path, and the Sun-path therefore was the Ch.L.P. where the lot or portion ChLQ was meted out in the *Al*. This was the demotic ecliptic. The mover itself in its visible path gave measures or footsteps in the *al*, in the form of accumulation or AMYM, which were the gigantes or myths which led to loss of time-reckoning. But as every heavenly mover had its *al* or AL, so the AL *hu* of the mover indicated the mover. Each had its ALHM or measure with respect to the Sun Lord. They were submultiples of an ALHY, and the unification of separate laws in this common multiple formed the Y.Ch.D or A.Ch.D of the templars, where measure by Y, by Ch. and by D found a house of rest and peace. This was the God of the templars. This was the idol worship.

Some had stellar periods or KVKBYM, and others the planetary MZLVTV in the various clusters A.Sh.K.L (Eschol). The general term for the *cultores idolarum* was aiBRTv ALYLYM. The god was the period that regulated ; that god was the sun. To pass from a cause to an appearance, from the material Sun to the AL apparent only, was a departure from materialism in the deity. The deity of the ALH is not the God of the Christian. The period of 3960 of YVSP and that of 3984 of SB or YPTv.R in the moving form YHVVH, is not the deity of the Christian. In the former case, God was afar

off in the AL; in the latter he moved as the YH as a unification. He was, however, only in a certain position at a certain time. The metaphysical evolution of an omnipresent deity had not then emerged. The immaterial had not yet found a resting place in the templar ideology.

The law AB or HB referred to in Part I. pp. 33, 34, was in use in early Rome. The conjectures of Niebuhr and others receive confirmation from this physical analysis. The reader may refer to any work on the Roman *Census* and *condere lustrum*. It represents the PQDH of the templar. After the census was finished, an expiatory sacrifice was made of a sow, a sheep, and a bull. The periodicities of these animals are 4, 5, and 10 Moons. A common multiple of these is 40 Moons or 1120 Moon-days. This was a law in the recurring form 11201120, etc. This adapted to solar form became

112011201120

11201120

1232 as a recurring YHV.

The triple form of 112 as *trismegistus* 336 was the period of ass or horse, lunar reckoned as solar : and 369 was the Aa.r.nu. of Egypt, the Aaron 1. of Moses.

The sacrifice at Rome was termed Su.ov.e.taur.ilia. It became solitarilia. The latter had reference to

eclipse periods. The *sus*, sow, had no brand in heaven like the sheep, 147, in eclipse table. It was measured approximately by Thoth I in a coil, and by ShTN in 8 crossings. The eclipse *al* or brand of *ab.ar* are 29·5, 147, and 177, or multiples of *ab.ar*. as 1, 5, and 6. The common multiple or house of agreement is 30 lunations, the 888 days of the old Olympiad.

The PR.ai of 355 gave an ai.D in ALYM of the sheep.

Thus $4 \times 355 = 1420$, and $10 \times 147 = 1470$: a difference of 50 days, called the Pentecost. A later form was $10 \times 177\cdot5 = 1775$ and $5 \times 365 = 1825$, where the difference was 50 days. The former had reference to the lamb sacrifice, the latter to regulation of the seasons.

The lustrum of Ra.Ma. had this foundation:—

$$\begin{aligned} 4 \times 355 &= 1420, \\ \text{and } 4 \times 366 &= 1460, \end{aligned}$$

So that 40 days was the rectification of the M.D.B.R. in the times Ptolemaic.

The Mosaic serpent form was:—

$$\begin{array}{r} 364036403640 \text{ etc.} \\ \text{and } \frac{1}{10} \text{th added } 364036403640 \\ \hline 400440044004 \text{ etc.} \end{array}$$

One based on the Sema of 27·3 was this:—

$$120 \times 27\cdot3 = 3276, \text{ a domus.}$$

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This became as a recurren :—

327632763276 etc.
 adding a domus dei 327632763276

 3603960396039 etc.

The domus 3276 had this relation to that of 4004 :—

364036403640, by diminution of domus dei
 36403640364

 gives 327632763276 etc.;

 and 364036403640 by addition of a temple,
 364036403640

 gives 400440044004 etc.

The YPTv of lunar al, with domus, gives :—

343034303430 etc.
 34303430343 etc.

 377337733773 etc.

A modified form 343234323432, with domus of $\frac{1}{3}$ th.
 572057205720

 400440044004 etc.

But the lunar YPTv 3430 by the introduction of domus, and sub-domus on lunar scale gives this :—

3430343034303430 etc. (A)
 $\frac{1}{3}$ th of A... 4900490049004900 (B)
 $\frac{1}{3}$ th of B... 700070007000700 (C)
 $\frac{1}{3}$ th of C... 100010001000100 etc.

 4000400040004000 etc.

Now the Sun register was corrected at periods of 4, 40, 400, and 4000 years. The addition $49 + 7 + 1$, to 343 to bring lunar into unison with solar, was the basis of the correction of Moses: thus, $400 : 365 :: 57 : x (= 52)$. The *domus dei* requisite to keep lunar up to corrected solar was $\frac{1}{7} + \frac{1}{47} + \frac{1}{343}$ or $\frac{57}{343}$ nearly. The sixth part of six days gave one for the *domus dei*.

$$4000 \times 365 \cdot 25 = 1,461,000 \text{ days.}$$

$$4000 \times 354 = 1,416,000 \text{ days.}$$

$$45,000 \text{ days.}$$

This gives the $120 \times 375 = 45,000$ days symbolised in the reckoning for TvVB, or restoration, demotically known as taken in by the door, DLTv, and lighted by the window Tz.HR of the Tv.BH, or Ark of N.Ch. A law or house of agreement for luni-solar al and Sun-face AL, was termed Tv.LYM; and the poetical rendering of this in demotic had the same term. In our language it is Psalm.

The beasts, clean and unclean, the fowl and creeping things of the demotic, have their celestial evolutions in our Table. They are classified under the four categories, measure obtained by revolution of a shiner that does not speak by phase, etc.; measure obtained by *Shin* evolution, and limited by a YPTv of Sun; measure obtained by a general gathering in *ai* in Sun-face; and fourthly, the whole planetary *ai* of Moses.

There were seven planets: there were only pairs when the measure was obtained from mover and Sun passing over.

The records preserved in the tabernaculum, the tentorium, the arca, the mensa, the tabula, the candlestick, the boards, bars, pillars, etc., of the templar form give this on redaction:—

	NCh.		YM.	AL (3 of)
Tabernacle } range	375	365 355	37500	7500
Tent, }				
	al.BR.			
Ark, Table, }	430	365 300	43000	8600
Candlesticks, etc. }				
	R.Ch.			
Boards, bars, ves- }	31	29.5 28	31000	6200
sels, pillars, etc. }				

The first testimony is got from Sun-face, GRShVN, by Shin; the second form is got from Sun, QHTv, by crossings; and the third from luni-solar MRRY, by *al*.

The whole form the law of AL in its most extended form, giving proof of an ALH, moving as the LV to form the period LVY.

The heavenly crossings, ATv, were of the forms AVRYM and Tv.M.Y.M in great measure. The Urim and Thummim which formulated the testimony regarding the ALH beyond these SVH and PRKTV, the velum between the seen and the unseen.

The relation between the lunar crossings in average, the luni-solar mean half lunation, and the solar is thus

measured by the idol SP of 1·10446, the difference between half *cama* and half *sema*. Thus : $362\cdot25 \div 1\cdot10446 = 330\cdot7$; and $362\cdot25 \times 1\cdot10446 = 403\cdot4$. Now $403 - 330 = 73 = 1\cdot5\text{th part of } 365$.

The symmetrical AL for Sun by first Jafat measure is 330, 365, 400 ; and by the second 403, 365, 327.

It may be easily proved, theoretically and arithmetically, that

$$\begin{aligned} 365\cdot25 \times 1\cdot10446 \times 2 &= 29\cdot53058 \times 27\cdot32166 \\ &= 2 \times 403 + \end{aligned}$$

What were the periods of time in use before solar law ?

They had generic terms, each being a rule in a district or country. The templar KP, hollow of the hand of God, or the rock or hill in the *patris* or country, was the demotic PK, drop or flask-gauge. The key was given by apposite number ; and the KPR number in preservation, and applied in the templar fashion, led to the method of registration. When the measure had reference to a *law* in DTV evolution, its restoration gave the basis of the religion : when it referred to DH or DYVM, it gave a clue for the *redemptio*.

The various methods of life required different periods for their favourite cereal, root, or animal product.

The domestic animals were herbaceous, so that plant life ruled the country.

The year of 354 was the culmination of the nomad life, and enabled them to settle in a tropical country, with well-watered plains. The YPT of the Moon was even only the period of a hunter : the QYN (Cain) in Sun-face, the 292 of Athor, was not a wheat season in YM. One measure gave place to another when templar deductions led up to a higher knowledge. What ruled the country at one time was superseded by another. The *Patriarch* of the New Testament is altogether different in idea, though it preserves the origin in the RASh and RAShY, which, by physical analysis, yields a *Shin* measure by a shining-mover, in simple or Y measure.

A careful study of the subjoined Table reveals the basis of the rulers in Chaldæa and Haran, the quasi-Patriarchs of after ages. In Part I. the comparison is made with Sun-crossing, Sh.M.Sh ; in Part II. with the ai.B.R (Abram) in TR-TT measure ; and in Part III. the comparison is between a sub-multiple of N.Ch *alias* and the Tv.R.Ch:

The Sun-period, 533265, rules throughout, thus : 952×560 are its factors, so also 200×2666 , etc.

		A	B	C explanatory of B.	Ratios of B.
Noah,	NCh	950	561		PART I. 3 × 365 taken as 30,
Shem,	„ alias Sh.M	952	560	2 × 280	gives :
	alias „	500	1066	3 × 355½	1066 as 29 MAVR
Arphaxad,	ARPK Sh.D	502	1062	3 × 354	
Salah,	Ch Sh.L	403	1323	M.D.B.R. 2646 ÷ 2	1323 as 36 KSh.DM
		430	1240	42 × 29·53	1240 as 34
Eber,*	aiBR		2450	175 × 14 = 350 × 7	PART II. 2450 as 29
Peleg,	PLG	209	2551	2649 × 14½	gives 2551 as 30
Reu,	RaiV	207	2576	2646 × 14½	2576 as 30
Serug,	Sh.R.V.G	200	2666	8 × 354 + 14½ or 36525 + 13·7	2666 as 32
Nahor,	NCh.V.R	119	4480	119 = 952 ÷ 8	PART III. 119 as 70
Terah,	Tv.R.Ch	354½	1505	4480 = 8 × 560 = 112 × 40 1505 = 7 × 215	354½ as 205 HR.N.

*NOTE.—350 = ½ (584 + 116) = average of the synods of Venus and Mercury.

ABRM = 175 × 14 = 2450 in Sun-face.

ABRHM = 29·53 × 84 = 2480 = in luni-solar;

and 533255 ÷ 2480 = 215, or evolutions known as the periods of bonds.

The Salah gives 430 as number of bonds.

TABLE II. connects Haran and Canaan, HRN and kNaiN by means of 533245 of Egypt.

		A	B	C.
{ Abraham Sarai, Sarah, Keturah, Isaac, Rebekah, Hagar, Ishmael,	Tv.R.Ch	205	2601	
	ABRHM	175	3047	$3047 \times \frac{343}{344} = 2952$
	Sh.R.Y			$36525 \div 127 = 287.5$ lunar
	Sh.R.H	1 27	4200	4200
	QTVRH			
	YTz.Ch.Q	180	2962	$2962 \times \frac{343}{344} = 2870$ lunar
	RBQH			
	HGR			
YSh.M.ai.AL	137	3893	$3893 \times \frac{343}{344} = 3773$ lunar.	
				10 × 13.7, or ak. of page 14, Part I.

Table III. connects kNaiN with PRai or *Sun-face*.

Laban, LBN.	
Jacob, YaiQB,	147 = $10 \times 14\cdot7$, or semi-luni-solar, or $5 \times 29\cdot4$.
Leah, LAH,	130 is 5×26 , the period of visible Moon in lunar. $130 + \frac{130}{10}$ for <i>al</i> period = 143, and $143 \times \frac{26}{23}$ = 147 solar.
Rachel, RCh.L,	The 26 is the kamar of the Arabs: the obscuration halal.
Joseph, Y.V.SP,	110 The templar KMR referred more especially to obscuration; the demotic extended this to Moon-phase.

The year of years of RA, Sun, was

In Prophetic Sun, $365\cdot25 \times 365\cdot25 = 133407$ days.

In Earth period, $3652\cdot4222\frac{1}{2} = 133402$ „

In sidereal Sun, $365\cdot25637\frac{1}{2} = 133412$ „

Of the year MN—

$354\cdot36 \times 354\cdot36 = 125571$ days.

Of the year PRai—

$355 \times 355 = 126025$ days.

Of the year of 13 sema—

$355\frac{1}{2} \times 355\frac{1}{2} = 126262$ days.

The Abram and Sarai of KNaiN are given in a demotic form in Genesis xvii. 17.

The least *ai* of Sun in eclipse is

29·53

2·953 off $\frac{1}{10}$ th for AL of Moon.

26·577 AB of Ra, Moon,

id est the shining period in lunation.

Now 90 (29·53) = 2657·7

and 100 (26·577) = 2657·7

When the AL was joined, the AB of Ra became ABRH, and identical with Sarai, the demotic sister. The ABRM was changed to ABRHM. This was in solar eclipse: there was no such law in the lunar. There was another in the solar, the man, MN of the Moon, with his cowl, or $13.66 + 1.10 = 14.76$, which in round numbers and decimal multiple is the YaiQB of 147. The Moon was the Ra of Canaan, the Sun the Ra of Egypt. The Earth, round which both moved, was in templar language ARTz. The law of the ai, two in one, three in line, or eclipse, was in generic term R.ai.B. There were fewer lunar than solar, as per Table III.: and the law was only established by the elimination of the basis, 29.53. The recourse to the solar unit, as marked out in heaven, was demotically the journey to Egypt, the land of the Sun-measure. The journey was for R.ai.B, or law of the Ra's: the demotic R.ai.B means a *famine*, and here is another glimpse of the faithful adherence of the demotic to the heavenly basis of its moral teachings.

Did this occurrence of BR, 29.53, lead up to a law? It gave the basis of multiples which appear in law: but the fitful reappearance of the ab.ar, as seen in Table III., at intervals of 5, 40, 40, 5, 81, 52, 40, 40, 5, 128, 46, 40, and 52 lunations intervening suggested the coming of the deity at unawares, and the templar

lesson to be always in a state of expectation or hope.

. But an eclipse abrahamic would be visible in the same locality at rare intervals. It was the *vox dei*, the narrow gateway to heaven. Table III. imparts the truth. A lunar eclipse is immediately preceded or followed by a solar one at an interval of the semi-luni-solar, or about 14 days. The god of Abram was the lunar evolution : he was a nomad. In Haran the year was 12 of the lunar.

The basis of HGR, the Ch.PSh, MTz.RYT_v, the law of passover in the solar eclipse, gave 355 as the year with heaven's brand. This was the YSh.Mai.AL year of 26 crossings of Moon. The eclipse year of luni-solar was 354, so the difference was one day in the year of MN. In 14 years the error amounted to 14 days. when a lunar eclipse might take place instead of the eclipse solar. This was a change of deity. The period of the *al* required to be shortened, id est, the MVLH was reduced. The MVLH of the templar is the circumcisio of the demotic. If we take the average, $354\frac{1}{2}$, and the occasional 356 ; then $8 \times 1\frac{3}{4} = 14$ days, the law of Isaac.

The templar Ch.P.Sh, when read as Sh.P.Ch, is the demotic *maid*. The *hu*.GR is a Venus AL. Thus 5 of Venus, or $5 \times 584 = 2920$, and 8 of Sun (Earth), or

$8 \times 365 = 2920$. Again, 99 of 29.52 (ab.ar), was 2922. The ab.ar, when tested for the *ai* of Sun N and Venus, NVG, required reduction. The phenomena of ai.nu impress the idea of an Omnipotence, but they do not proclaim all the wisdom of the Deity. Each voice of the YHWH has its set purpose.

The following redactions of the Sh.D.hu are instructive:—

$$\begin{aligned} 2649 \times \frac{4}{3} &= 2600 \\ 2646 \times \frac{1}{1} &= 2556 \\ 2649 \times \frac{4}{3} &= 2603 \\ 2649 \times \frac{2}{3} &= 2603 \\ 2649 \times \frac{3}{4} &= 364 \times 7 \\ 2649 \times \frac{2}{3} &= 2749 \\ 2649 \times \frac{1}{1} &= 2551 \end{aligned}$$

The following refer to lunar and solar:—

$$\begin{aligned} 2644 \times \frac{1}{1} &= 2735 \\ 1322 \times \frac{1}{1} &= 1366 \\ (354\frac{1}{2} \times 4) &= 1417 \times \frac{3}{4} = 1333 \end{aligned}$$

The lunar day is longer than the solar day, and A lunar days are equal to $(A + x)$ solar days, or

$$\begin{aligned} 144 \text{ L.Dys} &= 149 \text{ dys. solar, and } 1460 = 1510 \\ 1322 \text{ ,,} &= 1366 \text{ ,,} \\ 1440 \text{ ,,} &= 1490 \text{ ,,} \end{aligned}$$

The geometry of Egypt was necessitated for templar redactions of spherical revolutions. The laws of the the geometric mean constituted the harmony of the spheres or *nu* paths.

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Periods examined gave geometric means as under :—

$$\begin{array}{r} \text{GM.} \\ \left. \begin{array}{l} 952 \\ 200 \end{array} \right\} \dots\dots\dots 365\cdot24225 \\ \left. \begin{array}{l} 777 \\ 343\cdot3 \end{array} \right\} \dots\dots\dots 365\cdot24225 \end{array}$$

Jupiter and Saturn :—

$$\left. \begin{array}{l} 776\cdot957 \\ 343\cdot3 \end{array} \right\} \dots\dots\dots 365\cdot24225$$

Mars :—

$$\left. \begin{array}{l} 779\cdot836 \\ 342\cdot1 \end{array} \right\} \dots\dots\dots 365\cdot24225$$

Saturn :—

$$\begin{array}{r} \left\{ \begin{array}{l} 378\cdot09 \\ 352\cdot8 \end{array} \right\} \dots\dots\dots 365\cdot25 \\ \left\{ \begin{array}{l} 378 \\ 343 \end{array} \right\} \dots\dots\dots 360 \\ 400 \\ 333 \dots\dots\dots 365 \\ \left\{ \begin{array}{l} 403 \\ 331 \end{array} \right\} \dots\dots\dots 365\cdot25 \\ \left\{ \begin{array}{l} 365\cdot25 \\ 343 \end{array} \right\} \dots\dots\dots 354 \end{array}$$

The following arithmetic means are of templar form :—

3984	110)365200	332	355	354½
3320	3320	10	365	365¼
2)7304		9)3320	375	378¾
3652		369	3)1065	3)1098+
			365	366+

The inverts 2551, 2576, 2646, and 2601, are thus connected with Sh.D measure, 2649 or 2646 :—

$$354 \times \frac{2648}{2678} = 364$$

$$355\frac{1}{2} \times \frac{2648}{2681} = 369$$

$$378 \times \frac{2648}{2688} = 375$$

$$375 \times \frac{2648}{2688} = 372$$

$$403 \times \frac{2648}{2688} = 400$$

$$360 \times \frac{2648}{2688} = 357$$

$$360 \times \frac{2648}{2681} = 354$$

This leads up to the question, What constitutes a Patriarch ?

The word is not found in the English translation of the Old Testament. In the Acts of the Apostles and the Epistle to the Hebrews it is given as the demotic for RASH and RASHY. In templar language those mean two evolvers, the RASH.V of a small *hu*, the other of a larger. When the revolutions culminate in law, they become RASH.V.Tv and RASH.YTv. The symbol for law is the *B* prefixed, as BRASH.V.Tv, and BRA.Sh.YTv.

The Greek form of BRASHY.Tv is Genesis. These should have the same primary meaning, unless the Greeks failed to reach the templar basis. The *Gen* seems to have usurped the place of *Gan*. The shiners do not appear in the Greek. What about the form patriarch in the Greek ? The *archō* may mean *incipio*: in the templar it is the *impero*. *Patria*, in the Greek, is the familia, tribus, gentis origo ; but *patris* was the more primary form. The PTR, or PTz.R or PTvR, that the templar selected for the industrial and religious practice of the country, was the primary. The templar was the vicegerent of the heavenly evolver. The

king ruled the laity under the Divine law as interpreted by the templar. The Shepherd chieftain who had learned the law of recurrence was prophet, priest, and king.

The heavens had been mapped, the evolutions, great and small, had been tabulated, and the native land, or land of settlement, was mapped and named after the laws of heaven. This was bringing heaven down to earth.

The shepherd tribe with one chief had only one god period, and the chief was his representative on earth. A community of tribes banded by common interest for protection and safety led up to polytheism, till the templars had established an overruling heavenly evolver. The Sun AL established the idea of a rector; the templars suggested the Rex over the secular affairs in the commonwealth. Universal conquest had its idealism in Sun-rule. Peace was to follow war; but peace must follow peace for abiding conquest.

The patriarchs were planetary or stellar evolutions of templar or quasi-templar deduction, introduced as rulers in the modes of living. This god of the nomad was a mover, and suggested motion to the worshipper. He was a material god, a visible god, a face-hiding god, a god that left man to his own blindness and to his sins. A number of these gods supplied alternative laws.

Material gods were but great material movers. The immaterial god of Moses, the great one beyond the light-givers and path-finders who holds them all in the hollow of his hand, whose finger-power is visible in the Tzddhu and the ALShD.ai.hu, and who governs in the BRASH.Y.Tv and the ALHSh.MVTv, was a metaphysical capping to the physical basis of the MSh.hu templates, whose generalisations led to civil commotion and a great crusade. The demotic teaching retains idealism of a material god. The sermons of heaven have got impersonation. This mode was perhaps the only mode of driving out gradually the material mover, the god-head of the fiery orb.

Was Joseph a patriarch ?

Were his brethren patriarchs ?

Was Moses a patriarch ? a leader of migration ? or a grand missionary of monotheism ?

Joseph, in the demotic, was the son of Jacob. His coat was of variable hue. The spotted coat was the priestly garment. Jacob was a luni-solar cup, a multiple of the Isaac in the passover of DBR. The aries of the Zodiac is the Tv.YSh: the ram of sacrifice at passovers is the AYL, YVBL, or QBLV. The Jacob was solar in brand: it was hid in the lunar, Jacob's wives. Isaac in Rebekah had gone to the Sun-face and got the semi-synod, $294 = 2 \times 147$, the twin Jacob, after

diminution of the 296·2. Jacob had from the same quarter his Leah and Rachel. The narrative introduces them as

Sh.M H|GDL|H LAH
and Sh.M H|QTN|H RCh.L

The GDL and QTN are known as great and little : LA.hu is the labouring hu, the visible *hu* of Venus in the Sun-face. R.Ch.L is the AL in law, at inferior as well as superior conjunction. In the inferior it was reckoned $\frac{1}{10}$ th of synod as in the lunar; in the distant or superior it was $\frac{1}{6}$ th of synod. The SP in templar is the lid of the cup : in demotic it is a small bowl. When read as P.S it is the foot, footstep, the hand ; and when reduced to law it became the P.S.Ch, the paschal law. In the form P.S.G, not in law definite, but in great footstep, it was the lunar AMYM, the solar NPYLYM, or the RPH of Sun-face. These were the three forms of the giants, the sons of Anak of the demotic. P.S.hu was a handful of time : and P.S.H in demotic is a handful of corn.

Joseph was torn by wild beasts. What is the demotic for wild beast? There are three forms, ZYZ, Ch.V.H, and Sh.Ch.Tz. The physical analysis of these points to periods of Sun-determination. The Moon of Canaan has gone to the temple of the Sun for his *iri* bearer, id est, for the mother of his children. His

father and brethren had all a place in GSh.N. To measure by the SP of any RA was MSPR, and known demotically as numbering. The numbering was the recording of the measurement. ASPH was an accumulation of records of the *hu* of observation, which, when redacted, gave the SPCh, the law, the appointed, the anointed time. The periods of Joseph had reference to AL.hu: they were for the templars and the temple. The brethren, or ACh.hu periods of the visible evolutions, were for secular purposes, but these were determined in Ch form by the AL.hu, and termed Ch.L, the profanum, the profane, the common-things measure.

The brethren of Joseph were *bits* of the synodical intercepted by the AL. They were true PTR or PTzR, or *tearers* in pieces of the time given by the brother Joseph of the AL.hu, who was the PTv.R, the interpreter of the Ch.LM or Ch.L.Y.M. They were the lay templars. They were the soldiers of the Tv.R, or crossings in the great theological argument of MSh. against the templars of Egypt, Canaan, Edom, Midian, and the *iri* of the desert.

The Samech, SMK, of the lunar god held equivalent rank with the Seb, Siri, SB of Egypt, each in its own nationality. The one was monotheistic, the other polytheistic. The one was a Moon-measure, the only one in use; the other was an inclusive measure of

celestial laws. The SMK was a bundle of Moon-crossings giving a law. The departure from this clock of the heavens, which is now in high honour in Nautical Astronomy, led to confusion, calamity, and famine. The aiLYkM MKH of Leviticus xxvi. 21, and the measures mentioned in Deuteronomy xxviii. 59-61, are those which brought disaster, as they were not in consonance with the law appointed for food supply on earth.

The Tama and Chama of Thebes were the lunar and solar, *per se*, representatives in magnitude of a great period of luni-solar conjunction or Ch.B.R.V.N. In this case it was called the Memnonium. It was reached by a *dromos* of sphinxes, the historic representatives of law of the *al*. By a progress through the templar discoveries in stone, the memnonium triumph of interchangeable law of Sun and Moon, as expressed in the NCh and MTv.Sh.L.Ch, was reached. Satan was dethroned, and enrolled as an *alter ego*. The sphinx at Memphis was the generalisation of preceding phoenix periods, as SB and SP were generic forms of law and numeration, where the templar *S* was *symbol* of *integration*.

The larger pyramid had the inscription SP : this has been made by some Egyptologists to read as Saphis or Joseph. The word SP was generic : it was the inte-

gration of all the N.Tz.R of the fair (pulcher, YPH) Lucifer (HYLL) in the $\overline{\text{APRYM}}$ of Sun-face. The AL, little and great, divided the synod in two. The PR became in symbol \odot , preserved in the twenty-first letter of the Greek alphabet. The templar crossings were T.Tz, and Tv: the two latter were the eighth and nineteenth of the Greeks. The Greek *Theos* is only Sh.Tv. The transit period of NTR, or Venus of 130 years, was a limit of the wanderings of the fair Nitocris of the Greeks. The templar transit is Ch.LB, or definite law of the ALai in the PR.ai.hu. It was the average of the numeration, and was a SP.

The sphinx was the SA of Egypt, where the A was the ALP, or first letter of the ai.ab.ar. alphabet. SA was an integration of the *al* period of luna and sol: SP was that of the P.R.ai, each for the period of 130 years of AN. The result was erected in stone, ABN, which gives the other meaning of law of Sun. The other two pyramids were Sun-laws, and may be discussed in Egyptology. The sphinx and these pyramids were measures of the *coma*, known in templar language as NZR, PR.ai, Tz.M.H, of the capillus, known as QVTzVTv, QTz, and Shai.R, where each hair represented an evolution. The physical analysis of these terms points to revolution round Sun, a law of ai; and QVTzVTv is a termination in transit. A Sun-measure

per se, had reference to the beard ZQN ; that of the AL or Shin to the head, GLGLTv, or RaSh. The period was a templar Tz.D.K, where the two were in the AD, or in line or row. It represented congruity of Sun and Moon worship in templarism. It was a landmark in deism ; and the land was claimed alike by the P.R.ai, Pharaoh, and the Sh.K.hu, Sheik. This *hu* was Shin evolution by the two planets, Sun and Moon : but the term was generic, it was the HKSh, or hyksos of the Egyptologist. It applied to any planet. It was the ruler of the nomad, who became known as the Shai.K.

This approximate measure of AD, 354 in luni-solar, of PRai, 355 in Sun disc, and of PR.S, $355\frac{1}{3}$, suggested to the templar the problem of unification. The DTV is the demotic statute or law of heaven. As the Earth ARTz, in lunar eclipse especially, was regarded as a heavenly mover, and mankind a heavenly being there and then, the templar deduction of 354 for the year of religious ceremonial may have been fit and proper. To place the arts of living in accordance therewith by supplying moisture from the river by irrigation, RVH, was the agricultural lesson of the period. The gigantic system of irrigation connected with Lake Moeris, M.ai.R, and associated with the name King Menes, tell the lesson of the futility of man's efforts to make earth a heaven for himself. A failure in the heaven-supply of

rain, a hostile raid in the territory of the lake stores, the bursting of the dikes, civil broils and templar disputes, taught, by bitter experience, the lessons from on high that MBVL, or measure by AB or AL would fail, and that disappearance of verdure, surface drift, and barrenness would ensue, when famine had done its work, and destroyed or dispersed the would-be gods.

The period 354 of MP or NP yielded that known as Athoth.

The pyramids of Kokome, at the entrance to the region around the Moeris Sea, known as the Fayoom. P.ai.M, or ①aim, bear witness to a new birth of time. These point to a measure, the trismegistus of Mercury, and checked by Stellar measure. The evils attendant on the failures of the various experimental deisms were afterwards known as the plagues of Egypt. The templar formulæ for plague are Ch.B.VR.H, NG.ai, MK.H, M.K.V.Tv, PAH, and RVH. The fundamental error in templarism was a misinterpretation of the definite law, Ch.B, of conjunctions, the Ch.B R.V.N, the Hebron of the prophet, priest, and king.

To make people heavenly, earth produce had to be brought in consonance with heavenly law as interpreted by the monks of the period, the KVMRYN, and so designated as wishing to rule earth by measurement of al or AL, dark periods. The study of the black art was *their ratio mundi*.

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A study of the templar names of the planets and other cognate word-phrases reveals the scientific methods of the *savants* of the past.

Sun, Ch.M.H Ch.R.S Sh.M.Sh Moon, LBNH YRCh SHRA Mercury, Ch.V.Ch.B KV.K.B Venus, NVGH NGH Mars, MADVM MRADCh Jupiter, Tz.D.Q Saturn, Sh.B.Tv.A.Y Earth, AR.Tz ai.P.R Planet, M.Z.L.V.Tv Signa } Celestia } M.Z.R.V.Tv Sapientes Ch.K.M.Y HM.Z.L.VT Zodiac, AVP.N H.MZLVTV Stella, K.K.B Stellæ } KVKBY erraticæ, } LKTv Stellæ, } KVKBY fixæ, } Sh.B.Tv Stellæ per- } HABVKH plexitatis, } KVKBY Arca, Tv.B.H Terra habi- } tabilis, } Tv.B.L Turris, SHR Declinavit, YRT Redemptio, PDH PDYM Ratio, TaiM Errare, TaiH Fur, GNB Hortus, GN Veil, YRYaiH Thicket of trees, YaiR Fortuna, MZL Nymphæ, NMP Anima, NP.Sh Æternitas, NTz.Ch	Narareus, NTz.R N.V.Tz.RY gladius, SVP numerare, SKM narrare } SPR tondere, } cultus, aiBR occultum } aiL.M occult science, } pulvis, aiPR populus, aiM philosophus, PLT eclipsis, NQDR Cæsar, QSR multum, RBB augeri, RBH Linea æqui- } Sh.V.A noctialis, } Aurora, Sh.Ch.R Cælum } Sh.MYM Deus, } circulus, MCh.Z.VR ai.G.L semicirculus, Ch.Tz.Y ai.G.V.L Eparchus, NPRKVS Hyparchus, AYPRKYA Fames, BVLMVM India HVDV Sapientes, } Ch.KMY Indiæ, } HVDV Arabia, aiRB Canaan, kNaiN Terra } ARTZ Ægypti, } MTzRY Roma, RVMY Phœnicia, P.N.G Philistæa, PL.Sh.Tv Jerusalem, YRVShLYM YRVShLAM Jericho, YRCh.V Jordan, YRDN Esau, aiSh.V Ursa Major, aiSh Corona, Tv.G Psalmi } Tz.L.Y.M Davidis, }	Astronomus, Tv.VK.N Mirari, Tv.M.H Miraculum, PLA Lampas, PLD prodigium, YPTv signum, AVTV ATv-AVTv Tz.Y.N Tv.Y sermo, DBA DBR HGH LSHN MLH MaiNH PTv.G.M Sh.M.ai Sh.P.H doctrina, lex, Tv.R.H docuit, YRH per manus } YD aiLYD MN.YD Terra, ARTz Israelis, YSh.R.AL Æthiops, KVSh.Y domus, BYTv Vallis Hemoni, } GY-HNM Gibeon, GBaiVN Ajalon, AYLVN Lapis, ABN Lignum, ALN Arbor, aiTz HASH.L BVR, a pit, sepulchre. ænigma, } HYDH parable, } ænigma loqui, } ChVD sermo occultus, } Eve, Ch.V.H Vita, Ch.YVTv Ch.Y.YM NP.Sh Vir, AYSh Mulier, GBR Uxor, ASH.H
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The ten plagues are ten arguments against the use of any particular evolution in heaven as a god on earth. The twin Sun-crossings in Shin gave the seasons for earth growth and river swellings.

The letter V, symbolical, appears in Mercury and Venus, and indicates that the periods in law had been obtained by the patience and skill of the fisherman.

The symbolical ARTz denotes the lunar eclipse, when Moon in the AR of Earth, and T Moon and Z Sun in line with earth. This was a gateway to heaven : it was the rock on which templars split. It was the stepping-stone of the giants ; it formed the stones of the tower SHRA of Babel ; it was a MAD, or measure in Moon-time or Sun-time : it was the period of blood in sacrifice, whence the measure by Earth-period in AD measure was called ADM, and hu.aima became the demotic for blood, and derivatively for red. The life was ended by a separation of flesh and blood. The *nu* period was ended and a new one begun by the Va or motion of the movers. The templar Ch.V was an evolution in law of a mover in Sun-face ; the Ch.V.D was reckoned up to the Passover at AD, and the measure became known as Ch.V.D.M.

The Sun-Table of Moses is little more than the tabulations of Ch.V.DM, and approximations which, in the ignorance of the physical basis, have been termed *Ch.V* and ADM, where the A is the ALP.

What means the going out of Jacob?

He went from his father's house, the mansion with rafters of 29·53, whose erectors were Sun and Moon, and the sign-post of which was the solar eclipse, 29·53, the book of heaven. He found his god in Bethel, BYTv—AL, of LVZ. This is the Sun-face. He was to be a rearer of cattle as well as of sheep. The luni-solar 147 gave him the *agnus* brand: he now wanted the periodicity of the PR, or cow. The synod of Athor is, say, 577: this $577 - \frac{577}{10} = 520$ for synod without AL. The half synod would yield a period of 260 or 2×130 for lunar Jacob. The Venus synod in solar time is, say, 588; half synod 294, which gave the twin Jacob of 2×147 .

The passage from the luni-solar to the Sun-face gave birth to the laws, BN, known as the Sons of Jacob. They were evolved by Venus and Mercury, planets, and movers round the Sun, and forming a trinity with Sun and Earth. The cup of 147, or its decimal multiples, * 1470, 14700, etc., passed into the chest for preservation, and the various forms of Y.Sh.R.AL were hoisted as rulers.

Have these been preserved?

Have they been disguised?

Has the disguise conduced to their preservation?

What means the numbering of the people?

$$* 14700 = 40 \times 365 \cdot 25 + 90.$$

Populus from our list above is in templar ai.M or a measure of conjunctions or *ai*.¹

The numbering of the people above 20 is the numbers for the *ai* in twenty-fold.²

Are they of Egypt or Canaan ?

They are of Egypt in the one column : they are the ASh.KL (Eschol) which the spies brought out of Canaan in the other. A spy was in templar Tv.V.R, which means the stringing as in a row of beads, of the crossings of the *Ra* in motion. A decimal form of this is YTv.V.R, the Jethro of Mosaic note.

Here are the *beads* for comparison.

Table of YSh.R.AL, generic : that of Y.ai. QB absorbed :—

		YP in SYNY	YP in MVAB	PN	PM
Reuben,.....	RAVEN	46500	43700	465	437
Simeon,.....	Sh.MaiVN	59300	22200	593	222
Gad,.....	GD	45650	40500	456	405
Judah,.....	YHVDH	74600	76500	AL avoided	
Isaachar,.....	YSh.ShKR	54400	64300	544	643
Zebulun,.....	ZBVLN	57400	60500	574	605
Ephraim,.....	APRYM	40500	32500	AL avoided	
Manasseh,.....	MNSH.H	32200	52700	322	527
Benjamin,.....	BN.YMYN	35400	45600	354	456
DAN,.....	DN	62700	64400	627	644
Asher,.....	ASh.R	41500	53400	415	534
Naphtali,.....	N.P.Tv.LY	53400	45400	534	454
	Y.Sh.R.AL=	603500 or	601730	488.4	492.7
				in average.	

N.B.—Neither Judah nor Ephraim reckon by AL.

¹ Earlier forms LAT, LBR.

² TzA is specific name for bond in Sun-face revolutions : TzBA is the comparison of different evolvers—the warriors of the demotic.

The sum of these is 1205230, and average 602615 in ALP (mille), and 602 in law of Sh.M.ai.

A law for Sh.L.M, or peace meetings, was obtained by dividing 533265 by 602 +, which gave 884 +, and the 6th part of this was the Y.ai.QB of 147.

The year of years = 133402 on earth : $4 \times 133402 \div * 488.4 = 1092 + = 3 \times 364 + = 3$ of Moses basis ; and $4 \times 133402 \div 492.7 = 1083 = 3 \times 361$ of Aaron base.

N.B.—The measure by thousand-fold (mille or ALP), was a concomitant of the ALH measure. It was a generalisation towards one God. The YPTv in comparison of Moon, Venus, and Mercury, was 2953 = 100 Moon lunations, nearly 10 Venus Tz, and nearly 50 of Mercury. From the fact that 10 synods of Mercury approximated to two of Venus : the one was the halver, the other the tither of about 40 lunations, or in the ratio of 1 : 4 : 20.

The YPTv in general was a centi-multiple.

The two forms of Reuben are solar and lunar : thus :—

$$46500 \div 5 = 930$$

$$43700 \div 5 = 874$$

The first is the Adam, page 15, Part I. ; the other is the same in Moon time.

It appears thus :—

43700 : 46500 has these equivalents.

437 : 465

2775 : 2953

1440 : 1503

where 1440 represents a solar time, and 1503 lunar time as seen in page 22, Part I.

$$* 533265 \div 488.4 = 1092 = 364 \times 3$$

$$533265 \div 492.7 = 1083 = 361 \times 3.$$

It appears that each is 200 of AB.AB of 8 months ;
or 400 of the AB of 4 months.

Simeon, as the templar form intimates, is the *Sh*
form of Venus.

The whole synod is taken at 593,
The greater flight at 444,
And the less at 149.

The greater flight is double winged, or iapt, one of
which is 222. In the Y form we have

59300 for 100 synods,
and 22200 for 100 semi-great flights.

Gad was the son of Zilpah, or an evolution of
Z.L.P.H, or a Sun product in AL and cup. Zilpah
was the handmaid of Leah in the demotic : Mercury is
a check-measurer of Athor in temple records.

The $45650 = 114 + \times 400 = 400 (40 + 74)$
= 400 synods of Mercury.

The Y synod is 45650
The al (Mercury) $\frac{1}{2}$ th 5100 nearly.

The cup, 40500 in 400 fold.

Judah is the representative son, the lion of the tribe.
The templar symbol indicates an accretionary form of
YH and VDH. Thus :—

$74603 \div 130 = 574$ } nearly, or Athor forms in lunar and solar.
 $76500 \div 130 = 588$ }
Or $74600 : 76500$ as $1492 : 1530$
 as $1440 : 1476$
 as $1456 : 1492$
 364 373

Page 22, Part I., gives limits of solar and lunar.

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Isaachar is the measure or KR of the fluctuations of the synod periods of Venus from the addition of greater and lesser flights.

Law of minima, 544

Law of maxima, 643

2)1187

* 593 synod.

In the Y form we get 5440 and 6430.

Zebulun, in the templar, is the measure by ab and al on Sun-face.

Law of minima, 574

Law of maxima, 605

2)1179

+589.5

In the Y form we have 5740, 6050.

Ephraim, or APRYM, is a Sun cup, which leaves out the AL in 325, and includes it in 405. The AL is avoided.

Sun period, 365

By off $\frac{1}{3}$ th, 40

325 remainder;

And by on $\frac{1}{3}$ th, 365

40

405 sum.

This is a variety of the YVSP :

It extends from 325

405 in YPTv.

It includes periodicity of camel, hippopotamus, and giraffe. This in Y is 3250, 4050.

* $593 = \frac{5}{8} (950)$, where 5 and 8 ratios of ShTv in Venus Transits.
 † $950 : 589 = 589 : 365.25$.

Manasseh, or MNSh.H, is in two forms, 3220 and 5270.

The one is the cup of Mercury, the other of Venus in YPTv.

Now triple-Mercury, 358, and Venus, 586, give in cup by taking $\frac{9}{16}$ ths of synod, 322 and 527, or in Y form 3220, 5270.

Benjamin, BNYMYN, as 3540 is 120×29.53 , or 10×354 . It is also $6 \times 590 = 12 \times 295$ in Athor measure.

The form 4560 is $40 \times 114 = 80 \times 57 = 160$ of the luni-solar in lunar time, or 40 synods of Mercury in lunar days.

DN is a measure of ai.D.N type. The 6270 and 6440 are 11×570 and 11×585 , where 570 and 585 show synods of Venus in lunar and solar ratio, as

$$6270 : 6440 = 1440 : 1482$$

The small flights and large flights in Venus synod were at one time imagined to belong to different circles, which had their Tv at the points of AB. This was a ND. In that case, if we take page 20 as an average, the flights are 143 and 441. This Ch.V.D was the riddle of the age. It has given name to the problem, *Ænigma proponere*.

Asher, ASH.R, BN, ZLP, is in 4150 and 5340.

The demotic is Asher, Son of Zilpah : the templar is

the amount of the *Shin* course which comes to the light, thus leaving the law, BN, of the Sun AL in reckoning at each conjunction.

Venus synod,	593
For AL at Inferior Conjunction, off $\frac{1}{10}$ th,	59·3 1st AL.
	534 remainder.
For AL at Superior Conjunction, $\frac{1}{3}$ th	
of synod,	119 great AL.
	415 2d remainder.

These 5340 and 4150 are the flights of the wings. The former is the M.T, or Vulture without the tail, ALYH : the second is the same without head, GLGLTv, and tail ALYH.

Naphtali, NPTv.L.Y, BN, BLH, is in 5340, and 4540.

This is the AL on either side of Sun.

The Synod solar, 5930, gives in lunar 5675, when the ratio 1440 : 1505 is adopted, *id est*, the usual solar day, and the maximum lunar of Part I.

Let us place them

	593·0	567·5
The AL is $\frac{1}{10}$ th in former and $\frac{1}{3}$ th		
in latter, }	59·3	113·5
	534	454

These give in Y form 5340 and 4540. These give the key to the templar practice in the respective countries, after the *œnigma* had been solved.

They were in decades, or hundreds, so that the average might check for the fluctuations in synod now known to be due to the change in the apses.

The AL measure in definite form of LCh played a most important part in templar physics. Abraham was said to part with the LVT, Lot, in order to have it included in the 29·53, which was AB + AL.

The foundation of truth was connected with *al* phenomena; in LV the *al* was a moving period: in LVY we had a bundle of them; and in R.Ch.L it was redacted. The *al* of the luni-solar was of short duration: that of either Venus conjunction was very appreciable. These formed the Tv of the templar.

The Moon *al* of 2·953 days was the foundation of the tithes of templar institutions: the Sun AL at Superior Conjunction was the $\frac{1}{4}$ th claimed by Joseph for the Sun lord of Egypt. Sun time, 365, gave a cup of 292 and lid of 73. The period of time as a *nu* was symbolised by the wine in the cup. The connection between wine and time is well brought out in the Hebrew words for wine, Ch.M.R, YYN, and SBA. The Greek *oinos* is the ai-nu of Egypt.

The *al* was a ruler in Edom: its Dukes were ALVB in generic name. The *al* was an adjunctio before it became a part. Levi was a portioner previous to isolation and heavenly dedication. The determination of

the LV formed the tabula of the priest, KHN, the representative of the deity in the congregation. The congregation appeared in the temple once a year in Sun-measure, and once every new and full Moon in Moon-measure. The different words for congregation all have reference to Sun phenomena, as in ALM, KNS, YaiTz, LHQ, KBTz.H, and QHL. The temple itself is HKL, where every knee should bow as in the presence of God, as every planet and star waned (hid their lights) in the AL.

The AL periods gave formulæ for temples, in foundations, columns, rafters, etc. The walls of cities, the circuit of the territory, were a multiple of the synod. In Jerusalem, the circuit was the luni-solar basis of 343 and 354. The cubit had reference to the solar day : the walls were laid off on the scale of 354 for solar as well as lunar : the excess of 354x days lunar over 354x days solar, was represented in the erection of towers SHR of defence along the walls. The templars were theorists in every transaction.

The word tempus of the demotic has nine forms, in ZMZ, Ch.DL, Ch.LD, YVM, aiD.N, aiV.N, ai.N.Tz, ai.Tv, and RQH. These are based on heavenly evolutions. The derivative Ch.D.L is the mundus of the templar, and Ch.LD an ævum in time. Each country was surveyed and named by the templars. The highest

hills and most distant places had their distinctive names in phrase-words, as Syene, Sinai, Ararat, Lebanon, etc.

The tabernacle was SK, Sh.K.N, or Sh.P.R.YR. The tables of stone were Sh.N.Y-LCh.Tv, a complete explicative of the record upon them.

The High Priest was HKHN HGDVL, or HKHN HMSH.Y.Ch.

The paramount importance of the Sun was recognised in all celestial phenomena. A body in its presence became ZR, that is, one part became with light an AB, the other was in shade or AR. The causer of the light and shade was RA ; such was the connection between cause and effect. The Earth was continually in this position. The Sun moved in YMM, or *mare* of heaven. At mid-day it divided the heaven of the temple, and gave in templar language NGB ; and at the crossing with the shadow towards the pole star, it gave the term Tz.HRYM. The Sun-face was a moving window in the physicism : it contained Shin-evolvers ; it was named Aurora, or Sh.Ch.R, or Sh.PR.PR.A. Its movements formed Ch, or definite Ch.V : at the end of the day, in the west, it was Ch.VR, for having measured out the YV or stretch of the mover. To the day succeeded the dark or *al* ; it was a great *al*, hence LY ; it culminated as the day, and was LYL. Similarly day was termed VYV ; it gave law to other evolvers, and

was king. It ruled the day by its presence; it ruled the night by its absence. It gave periods of crossings in al, ar, ai, T, Tz, Tv, D, and G.

The Moon was its prime minister for earth, and on that account named the V.Z.R.

The earth was a serf, *servus, aiBR*: it did duty in lunar eclipse, and thence obtained its livery, ARTz. It did duty in the P.S.Ch, and hence the duty of Earth, and the man ruler of Earth, to commemorate this crossing in the paschal feast. The products of Earth in plant and animal were the fit presentations for the templars who taught the rule of heaven. The sheep period had a clamant *vox dei* in the luni-solar 147: it was a mute in the $2 \times 147 = 294$, or semi-Athor synod. The ALP or ALVP, had its periodicity in the AL of semi-Athor. The AL period of the human race is in this semi-Athor; the templars redacted a law for earth which connected it with Moon and Sun, in the ADM of 354. This was the 280 of lunar AL, and 74 of aquila, ¹NSh.R of Sun-face. The templar year of 354 was a mistake: it was attributed to the indications of Athor, which gave the cubile, MRBTz, for the AL, and whose 294 was so approximate as 10×29.4 to 12×29.5 in their bases as to suggest a common origin for the Ch.V.H and ADMH. The STN of Moon, and coils of

¹ Basis of a Sphinx-man and eagle.

Mercury, were so related as to add probability to the conjecture. The templars were in error : it was attributed to Venus, who ruled the ADM, and was backed by Mercury, who was overruled by Moon. This is the basis of the casus, NPL, PG.ai, MQR of the KHN or NHK, that had to be avoided ; it has given a true foundation for the moral teaching of the danger of following after imaginary laws of truth.

To know the ways of one God, the true God, was the desideratum. To know some of his lessons in heaven and on earth would be a triumph. To read his sermons in B.R.Sh.V.D.Tv and YTv, etc., is a task for mankind : and mankind is still in school.

The *casus* of the templar deduction does not stand alone. In every age, in every clime, the casus is a weed of rapid growth. It is innate in the material man : it can only be checked by the immaterial man. The blame was given to woman as being the other part of man, a material part of man. The demotic story gives the oriental estimate of the woman, the woman of slavery, the woman of the harem,—not of the woman, the better part of mankind, whose recognition to equality of position in the household in monogamy has shed a lustre over the human family and taught mankind many lessons of truth and virtue. A lesson in law was not a lesson in agriculture. The lesson in

law had reference to the being in the *domus dei*, not to the inhabitant in his daily toil. Templarism, once inclusive, has now yielded the healing art to the physician, the meeting of the heavenly bodies to the astronomer and physicist, the guiding art in bodies politic to the statesman, and the ruling art in the commonwealth to the king. Should it not retain the ruling or the guiding art in things spiritual ?

Templarism was a metaphysicism : should it not remain so ? It had a physical basis : should it not vary with that basis ? It originated in the discovery of a reign of law : it continued as a necessary contingent in the body politic for the promulgation of law. If the templar has lost the rationalism of this law, is it the less a law ? If rationalism of a new form seek to interfere with this law, is the law less true ? Should rationalism have sway to exclude this law ? Rationalism led to the law : should it not do so again ? That ratio, or Tai.M, was the law of the ai.D.N. If templarism rested on this ratio as a foundation, and had it for its corner-stone, why has it lost sight of it ? Why should it be afraid to receive the Trojan horse within the walls ? Has not templarism come to dread rationalism ? Has not templarism suffered from its own rationalism ? Did not its teachings as to ARTz periods produce disaster ? If rationalism within led

to error, should it not fear that from without? How is it to be known to come from God, and to be of use in his service? How is the lesson of God to be read aright? Has the templar done so always? How many false prophets have there been? How many predictions as to the end of time?

Is it not safer to hold fast by what we have than fly to what is only seen in embryo? The egg may be that of a serpent—a destroying angel may be hatched: should it not be addled in the shell?

Again, it may be urged, if templarism was based on rationalism, where is the templar knowledge of that basis? Has it been petrified? Why has it lost the key of the *domus dei*? Was it a key that any man could handle? Can men in these degenerate days handle the rod of Moses? Were there not giants in those days? The giants are AYM, NPLYM, and RPH. What see we there? The physicism yields large measures in bundles. The giant was an ANK or Sun multiple: he appeared, in symbol, as a monolith in the temple of ON.

How has templarism lost the key? Has it lost, or only overlaid the key? The book SPR is still in heaven: the templar records, redactions, and monotheistic deductions are still in the Pentateuch. What means Pentateuch? Has it anything to do with the

number 5? It usually means the five books of Moses. Is this a derivative form, or the embalment of a Grecian blunder? Let us put it under the physioscope.

It comes as P.N.T.T.Ch. It refers to evolution of definite measure, as seen in symbol Ch: it is in Sun-face, the voice of PN; it is reached by T measure; it is elaborated in Sun-crossings. The templar word is Ch.M.Sh. Ch.M.Sh is a fifth-part, and RBai a fourth-part. The templar numerals¹ have a templar origin: they have reference to systems: they have reference to successive rationalisms. The Sun measure was Ch.M: all the planets, or Sh.V, passed through the AL; Ch.M gave the AB or law; and Ch.M was the demotic for father-in-law. Ch.M.A.H was the demotic for cheese, preserved food or *hu*; Ch.M.D was the demotic for *precious*; Ch.MH was warmth; Ch.MVK was a circuit; Ch.MTz was vinegar or leavened *hu*; Ch.MR was clay that was fashioned into Tv.B, or brick, a mound, a measure; and Ch.M.Sh was abdomen, the receptacle for digestion of the *hu* or food. The importance of the Sun is thus recognised in its derivatives. The NPTz was the dispersio of mankind. The Sun-god of Egypt claimed a fifth-part of the SPR. The Sun period of 365 had its $365 \div 5$, or 73 for the AL. The 355 of

¹ The numerals up to ten were the successive templar systems: they were ordinals.

RBai of the Greeks, Assyrians, Persians, etc., had its 284 and its $284 \div 4$, or 71 for the AL. The winged bull of the East was this accretionary symbolism. The templars computed times of approximate AL evolved by the different AL evolvers, and introduced the law pax, Sh.L.V.M, or eucharistum. A short period was a lustrum, a panegyry—a longer one NTz.Ch, aiD, QDM, or æternitas.

The æternitas of the templar was an *ai* measure ; it contained the sub-multiples, GP, GN, YM, the *vox* in various forms and magnitude, the lex, doctrina, the essentia, the corona, verbum, the calamus, the cup, the diluvium, vadum, the ænigma loqui, and the logos.

These went to form an idealism of God. They formed the rationalism in RV and Tv evolutions, which in law are the ARVK and ATv.K of the templar, deposited in the ARVN and Tv.B.H for instruction, argument, correction, reference, grounds of hope, bases of confidence, and as the comforting gifts of God, or MNCh.M (comforter).

Then why has the templar lost sight of his arguments? The templars of one people had the interests of their people. The preservation of the basis of doctrine, and the welfare of the order, led to introduction of caste. Civilisation and religion have always had a pendulous connection. Wars were somewhat

wars of religious beliefs : the religion of the conqueror took precedence in the temple. Religion, as the religion of a caste, came to be hid as to its basis, to be known only to the High Priests, and to be promulgated only in ceremonial. Knowledge was power, and that knowledge made the High Priest HKHN HMSH.Y.Ch. In his custody were the arguments, in priestly character, in diplomatic cypher as the language of heaven, to be used for the nation when filtered through the priests, and observed in formulated actions by the people. If the readers of this cypher were suddenly removed by death or captivity, or these archives destroyed by fire or barbaric power, the power to read, learn, and inwardly digest disappeared,—a new tree had to be planted,—a new *ism* arose on the traditions of the past, and formed the accretionary present. The rationalism of the traditionary might be overlaid in dust. In the Tama and Chama, the rationalism of the templar was not reached by the physicist. The *vox dei* was a deeper phenomenon than the sonorous sound of modern savant ; it was a step in the religious education of the world. The design was a templar proof, in the visible form, of a reign in law of a power higher than earthly potentate, and of periods more enduring than man or dynasties. He who could read the lesson was a servant of God. The degenerate form of this was “ he who heard a sound

was accepted of the god." Are science and religion to be separated? Is the one the AB, the other the AR? Who is to determine their respective provinces? The Pentateuch is a personification of astronomical law: it is based on evolved truth. Is it not true, though dissociated with its base in the minds of the templar or layman? May its truth not be reached by faith in the temple teaching? What is faith in templar language? It is a law, AMVN: it is a law BTCh. The recurrence of phenomena in law inspired *confidentia*, *securitas*, et *fiducia*. Faith is traditionary: it was based on truth eliminated, and recorded.

The templar was a savant. Has not templar teaching progressed, declined, ruled, and been trampled under foot? How is it to be judged? How is it to be tested? Who is to operate? Is it a templar calling only? Should we leave the things of the temple to the templar, as the physical truths are left to the physicist? Shall the savant say one thing and the templar another? Each must speak the truth, the one for physical good, the other for spiritual growth. Are physical and metaphysical endowments in the positions of antithetics? Are they ever to remain so? Does the metaphysical clothe physical as the Sun clothes the Moon with ZR? The metaphysical should permeate the physical. The metaphysical of the Pentateuch is

based on heat and light of the Sun evolved in his course and distributed in all directions. Is this a metaphysical or a physical dispensation? Is it not a material dispenser? It has a locality and a season. Is it not a physical law with personification, rather than a metaphysical idealism? If the physicism was in error, must the metaphysical be necessarily in error? The Sun may move, but in a different law, a higher law. Is the metaphysical of the former to be thrown away, or adopted and expanded? The metaphysical field may extend with the physical, and even transcend its limits. A metaphysical truth as to a great causer is stable, though the whole complications of the working may not be apparent. As knowledge deepens, the truth strengthens. The dawn of this truth was the Lucifer of religion. If the source of the dawn is in mystery, shall a rational being refuse to receive it? A rational truth is for a rational being: it must have been eliminated by the gift of God to man. Is it to be a mystery? How is the mystery to be reached? It was revealed by a devout, continuous, and intelligent questioning of God's movers as to a reign of law. It may be renewed by the removal of the overlying strata from the buried treasures in the SPR, ai Sh.RYM, V aRBai H so jealously preserved by the Jews.

Is the episode of Galileo an indelible stain on tem-

plarism? Is it quoted by the sage or by the would-be savant? The moving-Earth and resting-Sun exchanged *pins* in the machinery, and had not mother Church cause to chide the venturous child? Might not his vain-glorious prate risk thousands of souls? Was a truth, not yet established in templar idea, to put in jeopardy the sublimest conceptions? Truth should be proclaimed. A physical base may be shifty, but if it shift nearer to the truth it should be hailed. The true metaphysical cap can fit many heads. A good templar can suit the cowl to the head.

Who can claim the metaphysical of the infinite? A metaphysical evolution is not tied to the wheel: the ZR of the Moon is not fixed to that quasi luminary.

The truth of monotheism had no basis more certain than that of ALH. The Sh.DY was a confirmation; and the YHVH an extension. Levi, son of Jacob, or LVY, was the synonym for templar institution. A truth in ark, table, socket, etc., could not be removed in an imposing ceremonial without disturbance to the whole scheme. Minute detail, minute decoration, and minute ceremonial after the manner of heavenly evolvers are not the worship required of man. A ceremonial may deepen devotional feeling, congregational assemblies are necessary for methods in religion and good polity, and sacred commemorations are calculated to

remind man of his privileges and duties, as well as awaken his cravings about the after-life.

The apparent adaptation to one system in a uniformity of law constituted the veritas of the Creator, which claimed the fides of the creature. The veritas was established by the return of night and day, the recurring Moon-phase, the luni-solar law in the pass-overs, the doctrine of AL generally, the ai.D, and the Shin measures. These may be summarised under the templar forms, AMVN, YTzB, and QShT. These law terms are veritas in heaven, the foundations of faith in Tv.B.H (Ark), and are the bases of the faith in temple teaching. The belief was planted and grew. It now has no sap from the root. The foundations exist as mummies in the form of Patriarchs, in the names of animals, hills, streams, villages, cities, and nomes. The veritas of India was HVDV, the Mahoud of the luni-solar, the same as the TaiM, or ratio of the templar law. It was known as Ch.K.M, and used in continuity 3540. Experience taught that the Sun ruled in agriculture, and there we have the veritas in 332 and $\frac{1}{10}$ th, or 33.2 for the AL or domus dei. They have the adaptation of Moses to avoid the evils of assemblies extending over days and nights, to reconcile the lunar and solar. The luni-solar still rules in the temple: the solar in the field. The 33 days of festival led to de-

baucheries and crimes. The Sun-day of the Hindu is the eleventh day : the Mosaic was the seventh. The industrial year of Mohammed is 11 lunations : the twelfth was to be given to sacred pursuits. It is not suited to earth. It is an imitation of heavenly evolutions, where Sh.L.YMN reigns, and MSh.LMN gives basis for harem, HRM. It is based on the physical : it has no metaphysical. It is materialistic ; it glories in the carnalistic. The after-life is not spiritualistic.

We now come to the marches of Moses, and the journey in the wilderness. These are demotic. Here are some proofs of this position.

“The signs and wonders in the land of Egypt” of the demotic of Exodus vii. 3, are the templar ATv-ATv, Tv.Y, and ATv-MVPTvY, BARTz, MTzRYM. Has this anything to do with blood ? Has it anything to do with earth ? The ATv means a definite marking out of period by conjunction, elongation, transit, equinoctial crossings, river swellings, and is well expressed by the Latin, *definire vel signare*. The MVPTv is a compound word. MV is a measure moving in circuit, and the measure is PTV, or part of the synod, as the AL, or part without the AL. When the measure was less definite about the AL, it became MPLAH. The measure by passing through the Sun AL was Tz. MPLT

was loose reckoning by AL and conjunction. MPLTv and MPLTzTv were Abrahamic and Egyptian gods: they were the fall and the idols of the Mosaic metaphysicism.

The BARTz was the law of the coming of the planets to the AR or dark, as seen from the Earth. In the ai.D of Moon eclipse, the Earth is between the two others: in Sun eclipse, it is the first or third; and in the ai.D of the seven planets, it is the first or eighth. In all these three cases it is the AR.Tz; but AR.Tz is not confined to one planet, it is a generic term, which has been misunderstood by the *translators*.

These measure by ai.D or DM, or ALP.DM, or in the abbreviated form, ADM, were indicative of a ruling power, which the templar was anxious to impress on the laity. The method of instruction was by general assembly and sacrifice of life, to show to all that a period of heaven's law had passed away, and had been measured by the pass-over of the one planet in front of the other. This definite measure was an ATv; it had been measured, and was MVTv: the death, MVTv, of the animal symbolised the law in heaven and on earth, as the flesh was reckoned material, the blood, the spirit, or the vehicle of the life which was allowed to run to earth and be carried to heaven by the rays of Ra, as RVCh. Hence the confusion between Adam, blood, and earth: they all agree in the *nu* period, ai.D, of the

three or the eight. The term *nu* is quite generic ; it must have a determinant to point out the particularisation.

The first plague of the demotic is the plague of *blood*.

The two ai.DM measures of Egypt were

$$\begin{array}{r} 355 \\ 375 \\ 2\overline{)730} \\ 365 \text{ days.} \end{array}$$

The law in continuity soon ran short of period of river inundation, and the templar doctrine on that basis of DM gave no certain water period. It produced disaster to the agriculturist and cattle-rearer.

Here is the hand of the Lord, which gives the DM measures of Moses and Aaron :—

$$\begin{array}{r} 354 \text{ DM.} \\ 378 \text{ DM.} \\ 2\overline{)732} \\ 366 \text{ rod of the Lord, YHVH in round} \\ \text{numbers.} \end{array}$$

This gave the water period for certain : it was an abundant *nu* for the water period, 365·24225, the ShLCh ; it was said to give water in abundance. The water period in Egypt was the *nu* above all others, and was distinguished as NA.

The second plague was that of the *frogs*.

The frog is Tz.P.R.D.ai. What means this in tem-

plar? It is a measure in Tz: it is an ai.D; and the PR means "a portion separated."

The Tz.P.R.D.ai of the 7 planets was 375,
that of Sun and Moon was 355

$$\begin{array}{r} 2 \overline{)730} \\ 365 \end{array}$$

In Osirism, the frog was the live sphinx. Its contemplative look, with its peculiar eye-position, was deemed symbolical of the year P.R.ai of 355 days. The imaginary circle, nu-nu, or ring, with the eclipse measure of 177·5 days intervening, was traced out ideally in the frog-head. In this templarism of P.R.ai there was no water measure, no habitat for the frog, and the frog was said to be anywhere in the land, as the year of 365 led them anywhere in the seasons to look for water.



The YHVH directed towards an abundant supply of water demotically, and to a period over and beyond the water season in reality.

Aaron's rod, 361

YD of 7, . 382

YD of 3, . 354

3)1097

365·6, where the frogs could be put in the abundance of water.

The third plague has been called that of lice or gnats.

The templar word KN has been translated *louse* or *gnat*.

The word KN, with the context, has reference to the rectification of the Sun-period in heavens, the prophetic Sun of the templars.

The object is to determine the HATv.HZH. The YHVH instructs that the

Rod of Moses,	364
Rod of Aaron,	361
Aaronitic hands, YDai,	354
	382
	4)1461
	365.25

The Magus, 365 of 355 and 375, failed to reach this by their methods. This was a result of averages, directed by the YHVH. The Magi allowed this measure to be "the finger of God," or TzBai, the law of the ai taken with Sun course. It was the finger of the Sun god, not of the God YHVH of Moses.

The fourth plague is "the swarms of flies," or the plague of Memphis.

In templar it is ai.LB, or AMPMP.

It is the law of the ai.D of Sun and Moon eclipse. The textual reading, ATv-LBVGM, BPaiM, HZATv. Sh.LCh, ATv-HaiM, is positive. The Tv.V.aiBH was abominated by the Egyptians as a year, as 354 took them out of the season of river fertilisation. The

Tv.V.ai.B.H used as a YHVH produced disaster. The YHVH of Moses directed that Sun-face

ai.D of G.Sh (N)	297
ai.D,	378
ai.D,	354
	<u>3)1029</u>
	343 should be the MP.

This 343 solar is equal to 343 KVS, the reign of the law of 7 in heaven.

The fifth plague was the murrain among cattle. The term is DBR. The context points out that the periodicity of animals is not to be found in MTzR of 355 and 375, and that it is only to be found in ai.D of Athor, the G.Sh.N of her synod. These periodicities have been tabulated as the children of Israel.

The sixth plague was the *ulcer*. It is the Sh.Ch.N. It was directed by YHVH. Moses and Aaron were to take handfuls of ashes of the furnace. What furnace? The fiery furnace of the Sun. The ashes were the YDM. Here is the formula :—

Moses,	3640
Aaron,	3610
Hands—2 × 3540, .	7080
„ 2 × 3780, .	7560
	<u>4)21890</u>
	5472

Now the Ch.N, closed nu, or periodicity of the ASHh, or human race, was 20×273.5 , and the nu in average of Moon revolution in sema, was taken at

200 × 27·35. The latter was the sub-multiple of periodicity in animals: it was the foundation of the system of Magism. The demotic teaching is faithful to its basis, as the boil came upon man (homo), beast, and upon the Magians.

The seventh plague was that of *hail*.

It is Ch.N.M.L

Let us follow the directions of the YHVD of the YSh.R.AL

364	Moses' rod,	364
354 }	2 hands of Sh.M.Sh, {	378
354 }		378
3)1072		3)1120
357	Left hand, 365	Right hand, 373
The Judah is tabulated 7460 = 373 × 20		

The ai.M.LK that did not pass through the Sun was 357, and the other 373.

This law of periodicity applied to those not in Athor, GShN, and not already in any former law.

The eighth was that of the locusts. They have three forms in law, the Ch.GB, the TzZTzL, and the AR.B.H. The simple locust is GVB. The formulæ for these are in Athor, in planetary period, and especially in lunation. The demotic is that they ate up what was left by the hail: the templar forms indicate that these periods measured other productive periods of plants not formerly overtaken.

The ninth plague, or the tenebræ, has four forms, the Ch.Sh.K, the N.Sh.P, aiLP, and TzLMVN. There is no formula for these. The only one given is very simple. The hand towards the Sh.M.Sh of 7 was 378 : the Magian period was 375. The Magian had no Sun for these 3 days in his formula : the demotic places their MTzR in darkness for these 3 days.

The tenth, the death of the first-born in Egypt, is the MTv BKVR, or measures of AB and AR in Sun-face, forming the flaming sword and cherub of the demotic. These to cease as measurers (to die in the demotic), but the eclipse measures, as being definite and indicators of ALH, were to be preserved as a testimony, and the children of Israel were henceforth in their journeys through life to have recourse to them as jewels of silver and jewels of gold.

What were these jewels of silver and gold? They were the MATv, or measures of Sun and Moon, in positions of *mutuari* or exchange, *id est*, LVH, NShH, aiBT, HShAYL, in the law KLY-KSP, and KLY ZHB. By these Moon-days and Sun-days, Moon-shin and Sun-shin could be compared, estimated in their own *coinage*, and exchanged for that of the other traveller.

The year was changed from the 355, from 354, and from all the various calendars to that of 365 and periodical cows. The feast of the old year system and

the opening of the new was to be symbolised by the blood of the lamb. The measure had been determined : it rested with ASh, the Sun, the heavenly fire. The lamb, the bitter herbs, the unleavened bread, were all in the feast ; the periods of 29·53, 147, 354, were all included in 365 + : they were all to be prepared by the fire. There was to be no water in the cooking, as the water *nu* was an earthy period : it was an annual in Egypt, but it was a biennial in Araby and Canaan. Measures were to come out of MTzRYM, and go into ANY YHVH. Let us start on the journey.

They start from MRaiMSSSKTvH, the redaction of all the aiM into one, forming the period in our Table which gives the measure SS of 430. It has no position in heaven : it is made up of branches of different trees : it is called a SKTvH or tent.

The demotic of Exodus xii. 40 is erroneous in regard to the 430 years. The MVShB BNY is the moving in Y law of the Sh.B of 430, which is called the habitation, MVSh.B, of the ai.R.

The law YSh.RAL is to be contested once more by the P.Rai.H. This time it is to be at the boundary of the land at the Red Sea in the demotic, but in the MTzRYM, aiL-PY, HCh.YRTv, LPNY, BaiL TzPN.

This has no reference to sea : it refers to an aiL period. Is it a lunar or solar eclipse ? It is an eclipse

of great *sermo*, the PY. It is a determinate H.Ch: it is the YRTv, or Moon-crossing, when Sun is shining, or lunar eclipse according to the reckoning of the APRYM, 40500 in YShRAL Table.

The Israelites, Exodus xiv. 2, were in Migdol MGD, *id est*, by their reckoning it was the AL GD in lunar column of YShRAL, where the Moon moved and eclipsed Sun. It has the same determinant, 40500. The elders of Israel, ZQNY, predicted a solar eclipse, the triumph of the god of Abraham: the templars predicted a lunar eclipse when the Sun-god was the shining lord. Each was in error. The one was in lunar time, the other in solar.

The YQCh, Sh.Sh-MAVTv, or Sun-crossings of Egypt, were at fault, the law of precession had not been allowed. The 600 chosen chariots of the demotic have reference to the summation in the YShRAL in ALP: the Sh.Sh-MAVTv refers only to *Shin-crossings* in a great law. The YHVH of sidereal time gave the Tz.P.R by comparison with river period.

The period was known to Moses. The reckonings were at variance with the usual intervening period of semi-lunation, as seen in Diagram III. and page 26 of Part I. A perusal of the Diagram shows that the lunar at one time precedes, and at another time succeeds, the solar eclipse by the semi-lunation. This was

the gateway in the YM measure of the AL, which kept the Sun and Moon phenomena apart. The hand of heaven preserves this distance as a wall on the right hand and on the left. The narrative shows that the ZQNY of Israel were less in error than the APRYM, law of Sun. Taking the error at 14·765 days, we get a period of registration in templar Egypt. Earth-time, ARTz, as seen in river flood, and the AK measure of the stars (Orion?) had shown a discrepancy. That discrepancy now amounted to a semi-lunation. The solar and lunar registers had to compete in the solution of the AL difficulty. The MTv.Sh.L.Ch of Sun Table was determined by this cosmical discrepancy. The correction for 365·25 amounted to 31 days in 4000 years, and 3·1 days in 400 years. The Israelites had gone into MTz.R in solar eclipse; they left MTzR in a lunar eclipse. They reckoned by lunar day as shepherd kings: they were now to reckon by solar year, with its correction of 3 days in 400 years on the 365·25 days. We had 3 days of error in the ai.D; but the 3 days of Moses appear due in the Sun-light to 400 solar years, 412·3 years of 12 lunations, 426 years of 343 days solar, and 430 years of 340 days solar.

The world appeared to have existed according to the rule of the law ab.ar for 1905 years: thus

$$31 : 14\cdot765 :: 4000 : x = 1905 +$$

The error of APRYM was thence determined : its rediscovery has been assigned to an individual AYPRKYA, or Hipparchus.¹

The stellar measure of Moses checking river measure and Moon measure had eliminated the cosmical fact that Sun-time, 365·25, ruled not in heaven, nor in earth. It was templar of Egypt : it prophesied only with respect to their Sun-god, a material god ANY YHVB. The YHVB was not such a god : he ruled all these gods : he was the God of the Sun lord, Moon princess, the stars were his attendants : he was the God of Abraham, Isaac, and Jacob. His workings were seen in these cosmical phenomena ; he was not seen in the LAK, that was only his angel, MLAK, or measure in star-time of AL, or law of heaven. The PRaiH and SVS, or general laws of the solar templars, were measured in this YM and found in excess. The demotic has it that Sun-face evolutions were drowned in the sea, a poetical rendering of an astronomical law, to be sung at the festivals in commemoration of the triumph of new things over the old, and of an enlarged revelation as to the power and promise of the Sh.L.Ch.

What was the gate of Moses among the *nu* periods in YM, the templar of the demotic passage through the Red Sea ?

¹ A correction for 3550 or YPR.

In Exodus xiv. 19 the angel is MLAK. It is in solar eclipse. In Table III., 1820, there is this entry for eclipses—lunar, March 29; solar, March 14; where solar precedes lunar: in 1822, the lunar is February 6, the solar is February 21. Again, in 1823, the lunar is January 26, the solar January 12. In 1825, the lunar leads in May 31, and the solar follows at June 16. In 1827, the solar leads in April 26, and lunar follows in May 11. That change from leading and following is now well understood. It reigns in the table with regard to eclipses of calculation: it reigned in Egypt and Chaldea with respect to eclipses of visibility. On this occasion it was a particular eclipse: it was one that is mentioned in reference to the DBR in Genesis xv. 1-13, one that occurred in 400 years, when Eliezer of Damascus, DMSHQ ALYaiZR, ruled the house BYTv. Was this the Saros of Chaldæa? Was it the cycle of Meton, of Calippus? The Saros is seen in Table III.: it is 223 lunations: it is 18 years of 365 days and 15 days, 7 hours, 40 minutes, 38 seconds over. Originally it stood at $6835\frac{1}{3}$ days, where the error was only 19 minutes 22 seconds. But the Saros did not give the law for recurrence of a peculiar eclipse, say a total eclipse.

The Metonic cycle of 235 lunations, or 6939·69 days, differs little from $19 \times 365\cdot25$ days or 6939·75. The

falling back of new Moon being .06 of a day in that cycle would amount to an error of a day in about 330 years by the Julian Calendar, which Cæsar, by the instruction of the Egyptian templar, adopted for the correction, QRNY, of Roma. The discovery of the ATv:TzPRH can be traced : thus

$$\begin{aligned} 19 \times 365.25 &= 6939.75 \\ 19 \times 365.24225 &= 6939.60275 \end{aligned}$$

.14725 difference.

and in 1900 years 14.7 days, a half lunation.

Or the Sun eclipse of calculation on basis of 365.25 ran into lunar, and gave the hint of shortening as well as the amount. An approximation could be obtained at less date ; but the heavenly stamp led to a modification of prophecy and deism in Egypt.

Let us get the walls of YM of Moses : Exodus xiv. 14, 15, 16.

The formula given by YHV seems to be this :--

364	364
378	354
2)742	2)718
371	359

$$\begin{aligned} &371 \\ &359 \\ 2) &730 \end{aligned}$$

365, a period of shortening ; *id est*, the stellar time given was in ratio of 365 to 364 ; it is now to be as 366 to 365, or law in earth in religious ceremony to be the same as in heaven.

N.B.—This 365 is short of water *nu* on earth : it was shortened by the new YHVH, which was to rule on earth : it is to get a cap.

The destruction of Pharaoh of the demotic is also typical of the error of the period of Sun-law of $365\frac{1}{4}$ in all their prophecies, the triumph of the lunar deism of the three days that was in the semitic AL, and the discovery of the reign of YHVH on earth as a whole, but not limited to any locus. The MLAK of a locality was the god: it was now to become the angel of the God. The other formula of Moses, Exodus xiv. 27, that brings back the waters is

$$\begin{array}{r} 378 \\ 354 \\ 2\overline{)732} \end{array}$$

366, which is the stellar nu, which was to supersede all the measures of Egypt, Midian, Amalek, Edom, Moab, and Canaan.

What means the demotic of Ex. xv. 22—"So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur, and they went three days in the wilderness and found no water"?

What is the templar for Red Sea? It is MYM-SVP. The tides of the Red Sea registered the VA, or goings or meridian passages of the two *Shin* movers, Sun and Moon; and the *P*, or mouth, is the vox of the tide law. The law was only to be found in the large measure or YM of the ab.ar. It was found to follow the law of Sun and Moon: the physicism of the period was here nearly abreast of modern times. What about the wilderness of Shur? They are to pass over the AL of

Sun-face, and go on to the consideration of MDBR-Sh.VR, star-time, and MTzAV, or passing round the Sun. They come to Marah, MRTvH. What is this? The context of Ex. xv. 25 seems to point to this :—

354
 365
 378 aiTz measures.
 355
 365 the demotic *tree*.
 375 tree, arbor.
 364
 7)2556
 365½ for a MShH, where there was no
 water, *nu*.

The YHVH pointed to 366 as heavenly rule : the things of earth pointed to 365·24225. This 2556 is the 2649 in lunar time : the Sh.H, 378, is brought to ZH : it is SVZ, or Suez : the MSh.H is that for all things save water. You have in 354, MTz,—then you must come near to YHVH, 366, for that blessing,—and then if the YHVH of the house of God had been in the place of the Sun-god, there would be water : thus

354
 366
 378
 355
 365
 375
 364
 7)2557
 365·285714 a never-ending *nu*, in which is water.

In the ai.Tz measures there is no YHVH, only the gods of Pharaoh, Jethro, Abraham, and the man Moses. What is YHVH, the ruler of the seven, to have for his *domus dei*? He has a seat in the water *nu* of $365\frac{3}{7}$: shall we not give him one, as he is only one in the MShH. It is there a $\frac{1}{7}$ th in the 7; it is $\frac{1}{7}$ th of $365\frac{1}{7}$ or $52 + \frac{1}{7} + \frac{1}{49}$, which gives the Sh.B.T for the year, for the Sabbatical year, and the Sabbath of Sabbath of Sabbaths. The remaining $\frac{1}{7}$ was the sum of a never-ending series, $\frac{1}{7} + \frac{1}{49} + \frac{1}{343}$, etc.

The year of MSh.H was to be in a cycle of 50, a tree YV, or 60×5 in the original. It was neither measure by Sun, Moon, the seven planet Sh.H, ai.Tz of any particular law: it was a unification of the laws in heaven. Each had its portion in the lot: all periods, and therefore all nations that were ruled by that period, were in the MRTv, now made another aiRB in MTvQ, the *dulce* of the demotic, of which the MRR was the *amarum esse*.

The next measure for the district of Elim, with its twelve wells and seventy palm trees, was that imported by Meton into Athens about 432 B.C. It is the eclipse measure of 235 lunations. The Saros had 223 lunations, and usually 70 eclipses in that period. The YBAV AYLMH was thus $235 = 12 + 223$ lunations = 12 MQVR + 70 Tv.MR = 12 wells + 70 palm-trees.

We now come to the discussion between the congregation of the children of Israel and Moses and Aaron. The ASh.R, or rectifiers of all time-measures of comparison, was the aiDTv. It gave the law in heaven, the precept of God. These were the 354 of the luni-solar, the 378 of the seven planets, and the 297 of the Venus AL. To find the wilderness of Sin of the demotic, we must make up the prescription of Exodus xvi. 12.

The AL-MDBR-SYN, the ASh.R BYN-AYLM, and BYN CYNV, is the YM of the MARTZ of Egypt by Exodus xvi. 1, and its value is by xvi. 12 :—

$$\begin{array}{r} 35400 \\ 37800 \\ 29700 \\ \hline 3)102900 \\ \hline 34300 \text{ solar.} \end{array}$$

The murmuring of the demotic is in templar LVN and RGN, the *nu* periods of AL. The complaint was that of fames in the demotic : it was KPN and Rai.B in the templar. It was the year KP, or 378 and smaller ruler of lunation. These gave no measure in celestial brand that led up to unification, the principle of the YHV.

The bread promised is LCh.M, a templar form of definite al : the flesh is LCh.VM, or NSh.R, or Sh.AR. The quail of the demotic is Sh.LV, or a Sh.M.ai of the

AL meters. The rain, or MTR, was the small drops of time pointed out in heaven by the lunar phase, the law of which, as per page 21, Part I., fluctuates between 5 days 18 hours and 8 days 10 hours. It was averaged at 7.

The rectifier of earth-time pointed to years of 365·25, and periodical shortenings in 4, 40, 400, and 4000 years. The *al* of the luni-solar gave the 343 in lunar measure, but this lunar measure was variable as the lunar day.

The problem of unification in *deism* demanded periods of solemn festival that did not coincide with the anniversary of Sun, Moon, or any other planet. The day was adopted as the basis. The T measure of Moon was in templar form the period from half-Moon visible to half-Moon visible, the one in the increasing phase, the other in the waning. The T measure was now to be taken from half-Sun disc visible above the horizon at rising Sun, and half visible at setting Sun, as a part, MN, and its inseparable twin from setting to rising Sun as the other part, which two united give a measure of great uniformity. The law on page 22, Part I., was given in connection with meridian passages of the Sun. The law with regard to sunrise and sunset varies with the latitude of the place and the

season of the year. The following Table is instructive :—

Year 1874.	Sun rises on 1st of Month.	Sun sets on 1st of Month.	Sun rises on 2d of Month.	Daylight.	Night.	Night and Day.
	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
January, .	8 8	3 59	8 8	7 51	16 9	24 0
February, .	7 41	4 47	7 39	9 6	14 52	23 58
March, .	6 47	5 38	6 45	10 51	13 7	23 58
April, .	5 37	6 30	5 35	12 53	11 5	23 58
May, . .	4 34	7 20	4 32	14 46	9 12	23 58
June, . .	3 50	8 5	3 50	16 15	7 45	24 0
July, . .	3 49	8 18	3 50	16 29	7 32	24 1
August, .	4 25	7 47	4 27	15 22	8 40	24 2
September, .	5 14	6 46	5 16	13 32	10 30	24 2
October, .	6 2	5 37	6 4	11 35	12 27	24 2
November, .	6 56	4 32	6 57	9 36	14 25	24 1
December, .	7 46	3 53	7 47	8 7	15 54	24 1

The MT formerly in use was that of the meridian passage. It was the VM, and its use in YM was the YVM, or measure by the day unit. This 34300, as a YVH, was in stellar time, and was the redaction of the tritheism of Egypt as Sh.Bai, MNSh, and YSh.R.AL. It was not a multiple of lunar, solar, river, planetary, animal, or plant periods. The YHVH ALHYKM was a redaction to stellar time.

And why stellar time ?

Because the sidereal day is uniform. Each star has its day of 23 hours and 56.04 minutes : its KM is

uniform. This measure was called the measure of YHVH. Its relation to the YSh.RAL was this: 294, the YShRAL, being increased by one-sixth, gave $294 + 49$, or 343. This was the formula for the Sh.BTv, or law of $\frac{1}{7}$ th part to pass from the *domus dei* in Sun-face to the *domus dei* of the YHV.

It is to be observed that the *nu*, 343 solar or 343 stellar, is not a water period. The rock of Horeb is ShM aiL-HTzVR BCh.RB. The formula of Exodus xvii. 5 gives :—

$$\begin{array}{r} 364 \\ 354 \\ 378 \\ 3 \overline{)1096} \\ 365\frac{1}{3} \text{—a water } nu. \end{array}$$

The next argument is with Amalek. The contest is for BRPYDM.

The 378 of Moses was too heavy: the 354 was too little.

Moses was to take the rod of God: Joshua was the Moses of the day. Aaron and Hur, AHRN and Ch.VR went with Moses to the top of the hill: Aaron and Hur made a seat, etc. The formula is given in chapter xvii. 8-12 :—

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$$\begin{array}{r}
 \text{Aaron, } 361 \\
 \text{Hur, } 365 \\
 \hline
 726 = 6 + 121, \text{ a bone of Joseph.} \\
 \text{Moses, } 364 \\
 \hline
 1090 \\
 \begin{array}{l}
 378 \} \text{ YD.} \\
 378 \} \\
 361 \} \text{ Aaron.} \\
 361 \} \\
 365 \} \text{ Hur.} \\
 365 \} \\
 364 \text{ Joshua for Moses.}
 \end{array} \\
 \hline
 5)3662 \\
 \hline
 732\cdot4 \\
 366\cdot2
 \end{array}$$

N.B.—This 366·2 is the Jehovah-nissi, YHVHNSY.

Again, by taking the YD of Moses at 354 :—

$$\begin{array}{r}
 1090 \\
 \begin{array}{l}
 354 \} \\
 354 \} \\
 361 \} \\
 361 \} \\
 365 \} \\
 365 \} \\
 364
 \end{array} \\
 \hline
 5)3614 \\
 \hline
 722\cdot8 \\
 361\cdot4
 \end{array}$$

Now the aiMLK was the Saros of $6585\frac{1}{3}$ days of about 18 years, which gave for the biennial $731\frac{19}{27}$ days.

The high hands of Moses gave the stellar rod YHVH

in 3662 approximately, and was more accurate than the Saros of the luni-solar of Chaldæa.

The arrival of Jethro, Zipporah, Gershon, and Eliezer in the camp, the YTv.RV, ATv.TzPRH, GRSh.M, and ALYaiZR of the templar form,—the meeting with Aaron and the Elders of Israel, and the advice to Moses to reserve himself for things God-ward, are demotic phrases in the deduction that all measures of crossings of equinoctial, the measure by Sun-face, crossings of Sun AL, and the ai of the ZR or luni-solar, all yielded sway to Moses with the rod of YHVH. It was not to measure small operations: it was to be in 36620 measures.

The Moses of 364 was to be compared with this HRV. The rod of 364 was compared with the Egyptian Sun-god.

Now we come to the MDBR SYNY. In Exodus xix. 9, the YHVH and HaiNN are to be compared. The first comparison is between the Sun-god and the God of Israel in Exodus xxiv. 9, 10. The demotic is that Moses, and Aaron, Nadab and Abihu, and seventy of the Elders of Israel, met the god YSh.R.AL. The templar form is very different. These are the measures, the aiLH, AL.YHVH ATvH, the AHRN NDB-KD, the ABYHVA, and the Sh.BaiYHA MZQNY YShRAL put in comparison with the HShTvChVYTvM

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MRCh.Q. The Ch measure in Sun-god was in periods of 4, 40, 400, and 4000.

The 40 years of 365 = 14600

The 40 years of 364 = 14560

40 days.

Let us assemble the seventy Elders of Israel, which, with aiL.H, make up the gteat law of the AD.

70 Elders = 6585·32 = Saros.

aiL ATv.H = 354·37

6939·69, a law of 19 years in YSh.R.AL.

Now $40 \times 365\cdot25 = 14610$

And 38 in YShAL = 13879·38

2)730·62

365·31 a nu for earth produce
and river flood.

This was the god that brought the law YSh.R.AL away from MTzR reckoning of seasons by 354. Here they saw the god, and got meat and drink in his presence. It is the Sun-god, the material god, who had his feet on the sapphire pavement, the LBNTv HSPYR, the law of the cups of Joseph.

The mount of comparison of the YHVVH of Moses was the 400 : thus—

$400 \times 365\cdot25 = 146100$

380 YShRAL = 138793·8

2)7306·2 days.

3653·1

The law of the luni-solar, the god-revealer by al,

proved that 365·25 required shortening for earth and lengthening for heaven.

The rough comparisons between the rod of Moses and Sun-god, and the YHVH of Moses, is this :—

$$\begin{array}{r} 40 \times 366 = 44640 \\ 40 \times 365 = 14600 \\ 40 \times 364 = 14560 \end{array} \left. \begin{array}{l} 40 \\ 40 \\ 40 \end{array} \right\} 80$$

This gives 40 days and 40 days in the Mount SYNY. The SYNY represents the meeting of earth and heaven : it is demotically the seat of the Lord when he comes down in Sun-time, ASh,—the place for Moses when he goes up.

$$\begin{array}{r} \text{Now } 400 \times 365 \cdot 25 = 146100 \\ 400 = 365 \cdot 24225 = 146096 \cdot 9 \end{array}$$

3 days

$$\begin{array}{r} \text{And } 400 = 365 \cdot 25775 = 146103 \cdot 1 \\ 400 \times 365 \cdot 24225 = 146096 \cdot 9 \end{array}$$

6·2 days.

The comparison between time in heaven and on earth seemed to give 6 days in 400 years, the basis of the gate to heaven.

The periods of modern astronomy are

$$\begin{array}{r} 365 \cdot 2563744 \\ \text{and } 365 \cdot 24222 \end{array}$$

The two tables of testimony, tables of stone, written with the finger of God in the demotic of Exodus xxxi.

18, are in the templar YTVN AL-MShH KKLTvV LDBR ATvV BHR SYNy ShNY LChTv HaiDTv LChTv ABN KTVBYM BATzBai ALHYM, the comparison of the MShH in star-time, and the ALH in TzR, or eclipse ALH, in the YM and ChTv. It is given above for 400 years: the law was taken for 4000 years, the HSNH AYNNV AKL MTvVK, the burning bush of Exodus iii. 2.

The error between the Sun-lord in heaven and season-time on earth was 6 days in 400 years of templar 365·25, and 62 in the 4000. The K.K.M of the YHVH or stellar reckoning was 366·256407 in heaven. It was invariable, every star moved in this law. The YHV was a spangled breastplate of the YH beyond. Where the YH was in position was a mystery. He might be anywhere: he was not yet everywhere in the metaphysicism of YShRAL. This period of 366·256407 in YM, when expressed in AShH, Sun-time (demotically fire-time) is 365·2563744 of modern astronomy. Let us compare the Egyptian of Moses with this. The prophetic Sun of 365·25 was in error. It did not give earth-time for seasons: it did not give stellar time for law in heaven. The 62 days in 4000 years gave an average of ·0155 for one year. The half of this was given to earth, the other half to heaven, in this way:—

Prophetic Sun, 365·25

·00775 off

365·24225 Earth time ;

And Prophetic Sun, 365·25

·00775 on

365·25775 Sun-time in heaven.

Has not the science of astronomy had its waves of light and obscurity ? Have moderns much to boast about ?

The tables of stone are LChTv ABN, or Sun-law in determinate measure eliminated by the star KTvBYM, the ATzBai of the ALHYM of Sun AL in Sun-face, and luni-solar ai. The finger, or pointer, is the finger of the Sun-god.

The six days between the period in heaven and in earth in 400 years is the resting of the Sun in heaven for the seasons and rain-flood for Egypt, after which the TvVB, or restoration, began. The templars, who stood between the Ch.V.H in Sun-face, and the MTv of equinoctial crossings, had the three days of rest : *id est*, that time was reckoned at 365·25 for the year, and at the end of 400 years, 3 days were added as the days of the Sun-lord, a gift to mankind, when God mingled with men.

The Sun-god was said to work or to appear in MLAKH, in aiBDH, in aiLYLH, in MaiShH, and in

P.aiL; and to rest in the DM, NChTv, Sh.B.Tv.VN, Sh.V.B.H, and Sh.QT.

What was the molten calf, the aiGL MSKH?

The MSKH, on physical analysis, yield measures by the hollow of the hand: the aiGL indicate ai measures in revolution. The context points to our Table, of which the following is a part:—

	27	
	116	
	585	
	365	
	777	
	398	
	378	
	<hr/>	
	2646	
Sun Eclipse,	29	} 354
	147	
	178	
	<hr/>	
	3000	

These are all NZM, and each had been used in YM, forming the NZMY of the templar. The YHVV and BNY-LVY changed this aiGL to a PG ai, thus:—

3000
366
294
<hr/>
3660, the face of the YHVV.

Aaron had passed the 3000 through the fire; *id est*, he took the Sh.M, or average. Now the ASh, or fire or Sun, is ShM in this way: $3000 \div 8 = 375$, the other limit of the Sun AL taken at the limits 355, 365, 375.

Exodus xxxiii. 1. The people, aiDTv, were ordered by the YHVH to go on towards the *al* periods of BRHM, YTzCh.Q, and YaiQB, the *al* periods in ak of ZRai, which yielded measures nu-nu by the marks ATv.

The time of these occurrences having been reduced to Stellar, and by Moses put through the fire, *id est*, reduced to equivalents in sidereal revolution of solar time, and also put into the water *nu* for the YShRAL, they are to proceed with an eye on these cosmical phenomena as clamant voices of an existing Deity, speaking to them face to face in the MShH or meeting of the two great Shin evolvers, Sun and Moon. These were to supersede the reckonings by GRShTvY ATv-HKNaiNY HAMRY, by HChTvY, by HPRZY-HCh-VY, and by HYBVSY, where the unit was the AL-ARTz ZBTv ChLB and DBShKY. These yield easily to physical analysis. The demotic *milk* and *honey* are definite measures, branded in heaven by the Sun and Moon pass-overs.

The journeys of the Israelites are the demotic expressions of templar laws. The proof is in the templar words for *iter*, a journey, AZL, ARCh, DRK, MHLK, and MSai.

We might accompany them to the Jordan Valley, but we are now in a position to return to our main argument for Monotheism. The digression has been long,

but every bundle passed required examination till we came to Sinai, SYNY.

From this pinnacle we get a survey of the laws of time on the record, from night and day, Moon Tz, Moon ZR, planet Tz, planet ZR, and the various combinations of single, double, triple, and seven movers. The indications were variable ; the variations had been obtained in law. The Stellar day of 24 hours sidereal, or 23 hours 56 minutes and 4.092 seconds, mean solar of modern time, was closely approximated in the YHVH, which came down to the solar SYNY.

The religions of each law led up to the religion of the culminating law, that planetary periods had their counterpart in Stellar time of uniform unit.

The various methods are summarised in the templar names :—

ADM, . . .	Adam.	These templar formulae have been explained in the analysis, and the student of templar forms will be able to estimate the value of this Table of Reduction. These are BL, QYN, Sh.Tv. and AL, leading up to Ch. measure.
Ch.V.H, . . .	Eve.	
QYN, . . .	Cain.	
HL, . . .	Abel.	
Sh.Tv, . . .	Seth.	
ANVSh, . . .	Enos.	
QYNN, . . .	Cainan.	
MHLAL, . . .	Mahalaleel.	
YRD, . . .	Jared.	
Ch.NVK, . . .	Enoch.	
MTvVShLCh, . . .	Methuselah.	
LMK, . . .	Lamech.	
NCh, . . .	Noah.	
Sh.M, . . .	Shem.	
Ch.M, . . .	Ham.	
YPTv, . . .	Japhet.	

The covenants with Noah are the ZATv, AVTv-HBRVTv, ASHR-ANY, NTvN, BYNY, etc., and the *bow* in the cloud, etc., is the NTv-QShTvY, NTv.TvY, BaiNN, etc., or the laws of the universe as seen in the *demissions* of the deity in law, known as YRD, KNai, NChTv, NPL, aiNH, ShMT, Sh.P.L. These are imbedded in the demotic of Genesis ix. 12, 13, etc. The culminating law is given in Exodus iii. 2, the YRA .MLNK YHVH ALYV BLBTv-ASh MTvVK HSNH YRH, HNH HSNH BaiR BASH, HSNH AYNNV AKL of Moses.

The prophetic systems of $355\frac{1}{3}$, $365\frac{1}{2}$, and $365\frac{1}{7}$, were demolished by the gateway of SNYN of 6 days. The first was the Magus, the offspring of Sema and Sun-face; the second was the Sun per se; and the third, the planetary combination in lunar time. They were physicisms of progressive grasp, and the metaphysicisms had a corresponding phase. The world of the former had a duration of 1056 years, where the year was $355\frac{1}{3}$ days; the world of the 2d had a duration of 1461 years of 365 days each. The world of the 3d had a period of 2556 years in one system, 1491 in another, and of 3102 in a third.

These prophetic guesses of the templars were based on physical errors. There was no such thing as the one-third, one-fourth, or one-seventh in the tail of the

period, and consequently there was no such determinate measures as the templars had fondly imagined. "The bush burned but was not consumed" of the demotic was a confirmation of templar error. The period of calamity, AYD, was a templar dream; it was not a dream of a celestial worker.

The Sun Table of Egypt introduced phenomena of periodical occurrence, which were supposed to recur each at its own period, till all these periods had one common occurrence or great event. This was the Aladdin's lamp of the desert.

The great event pointed to a solar eclipse, when Venus, Mercury, and the other planets would be nearly in conjunction or transit. This gave a comparison between the gods of different nations.

On the supposition that the planets all started from the hollow of the hand at the same time, was there a return in 1066 of the Magi, of 1461 of Ra, or of the lunar 2556 of (1066 + 1490), or of the 2646 of MZLTv, reduced to lunar time in 2556 ?

The first was based on a templar idea that the Sema was $27\frac{1}{2}$. The Sema is 27.4, or 27.32166, or 26.44 in stellar, solar, or lunar time. Their prophecies came to an end by the series of observations disagreeing with their theories. The prophecies of the $365\frac{1}{4}$ were proved to be out of reckoning by the SYN and SYNY. The

six days of Sinai gave the key of heaven. The 1461 of Sun Ra gave about an average 1490 for Moon Ra, and another approximation of $1066 + 1490$, or 2556 was adopted. It was approximation to Sun of $365\frac{1}{4}$; it gave $365\frac{1}{7}$. The 3 and 4 in prophetic application had failed; 7 was now tried. Then a variation of this, as $1055 + 1491$, when 1055 was Sun-face, and 1491 Moon time was adopted. This 2556 containing Sun + Moon, was equivalent to the 2646 of pan-planetism reduced to lunar time, or that of Mercury.

This was a generalisation of Egypt's templar, the basis of the pantheism of temples from Syene to Tanis. This was a MSh.H, the Amosis that ruled in the feasts and gave a name for the kings. The study of the ALH as a general problem led to the two laws RaiMSS and PTvVM.

In all these the Sun-day and Moon-day were the measures of comparison. The MSh.H of the Penta-teuch had measured the MTzR in PRaiH, in Sh.M approximately, by observations on the Sun crossings, the BTv of Ra. The one 355 was found to be incompatible, the other 354 was taken up for correction. It was corrected by YTv.R and TzPR. The TzPR 355 was shortened. The 354 was taken out of the Sun-face. This, in the demotic, was the coming out of Egypt, i.e. the practice of Egypt.

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The solar 29·530588 was 29·61 in stellar time, which gave the ratio 590 and 592.

It was noticed above that—

$$\begin{aligned} 29\cdot53 \times 27\cdot32 &= 2\cdot20 \times 365\cdot25, \\ \text{or } 295\cdot3 \times 273\cdot2 &= 2 \times 110 \times 365\cdot25. \\ &= 2 \times 403 \text{ in YPTv.} \end{aligned}$$

The LMK 777 and 686 has a double meaning. The $686 = 2 \times 343$. The tabulation gives the key to this 343, a law of heaven.

Is this 343 in solar or lunar? It is both at the same time. It was solar when ai.G came out of Sun-face, as 294 with $294 \div 6$ gave the 343 for heaven. It is lunar when God reveals his workings in the eclipse 354 solar. Let us solve this enigma.

$$\begin{aligned} 777 \text{ solar} &= 753 \text{ lunar.} \\ 343 \text{ solar} &= 332 \text{ lunar.} \\ 354 \text{ solar} &= 343 \text{ lunar.} \\ 777 \times 2 \times 343 &= 533265 \text{ solar nearly;} \end{aligned}$$

but if the 343 is to be lunar, then it becomes

$$777 \times 2 \times 354 = 777 \times 708 = 5550116 \text{ in excess of great AN.}$$

Again—

$$\begin{aligned} 753 \times 2 \times 343 &= 753 \times 686 = 516558 \text{ in defect.} \\ \text{and } 753 \times 2 \times 354 &= 753 \times 708 = 533265 \text{ nearly.} \end{aligned}$$

Now it appears from these factors that the revelations of heaven depend not on solar time solely, lunar time solely, but on the luni-solar.

The next point of determination was the law luni-solar of 354, the Haseroth or BChTzRVTV. It was

tested by the law of 40 years of the year 354, or 480 of the BR 29·5.

$$\begin{array}{r} 480 \times 29 \cdot 530588 = 14174 \cdot 682240 \\ 40 \times 354 \quad \quad = 14160 \\ \hline 14 \text{ days.} \end{array}$$

Now 7 of these were given to earth, and 7 to heaven.

The error of 14 days amounts to about ·03 days for 480, or the BR of Moon became 29·53. This 14 days left Miriam of the former calculation out in the white, and not in the *al* or *ar* or dark. The 355 of Egypt always did so, and this was called the MTzRaiTv, or leprosy. The 7 days being added, the HaiM was then on the way to 355 or PR *nu*.

The measures to be adopted were eclipses that gave the 354 as corrected, and measured in the YM of lunar eclipse.

These alone of MDBR lived still in the language of Numbers xiv. 38, *i.e.* YHVShai BN-NVN V KLB BN-YPNH HYV MN-HANSh YM HHM HHLKYM LTv.VR, ATv., HARTz.

The law of 29·53 pushed out 294 of Sun-face, the former 29·5 which had given the Moses and Aaron of the Table. These were deductions of the failure of 365·25 in ALP or 365250. The 250 tested by the MChTvH of Sun, or MQTRTv of Moon, had yielded, and turned out to be a false prophet. The true ARTz

measure was 242, or rather 24225. So Korah, Dathan, and Abiram gave way to Earth measure. The QRCh, DTvN, and ABYRM of deduction were founded on the prophetic law of $365\frac{1}{4}$, which gave a QCh every four years.

The disappearance of 294 in its multiple 14700, is powerfully told in the demotic.

What was the red heifer?

It was a ceremonial observance of a period of time which elapsed when a correction in the Calendar of the priesthood was necessary, to remove the accumulations of the odd decimal .68224 of Miriam.

There were only ten such in the whole *nu*. The *nu* was 4000 years: the *red heifer* of the demotic was the outward sign of the completion of 400 years.

Were these years of 343, 354, $365\cdot24225$, or $365\cdot25775$ days?

That is the dispute between Jew, Moslem, Parsee, and Christian.

Maimonides reckons three such periods up to Ezra, and seven till the destruction of the Temple. The Messiah was to come at the tenth.

The temple was a record in stone, in wood, in gold, silver, etc. of the BYTv, LYHVL.

The demotic of Numbers xix. 3, indicates that the ceremonial is out of the tent of the al-ai-ZR: it is an

LP. NYV. in ATvH of the wanderings of the Shin movers, Sun, Moon, Athor, and Mercury, in their formation of periods Ch.T.

The templar terms in xix. 2, in ZATv, Ch.QTv. HTvVRH ASH.R-TzVH YHVH . . . YQHV ALYK PRHADMH Tv.MYMH AYN BH MVM ASH.R LA-aiLH ai-LYH aiL.

The correction is based on the ai.L of Sun and Moon chiefly, and approximated in the YShRAL of Venus.

Let us get the 4800×29.530588715 , or 400 of 12 lunations :—

$$\begin{array}{r}
 \text{It is } 141746.825832 \\
 400 \times 354 \quad 141600 \\
 \hline
 146.825832 \\
 10 \text{ Miriams} \quad 140. \\
 \hline
 6.82582 \text{ for correction.}
 \end{array}$$

This is so near to an error of seven days, that the correction was transferred from the 400 of the aiLYH to the ZATv or 400 of the solar. Now this 6.82582 increased to water period 365.24225, or Sun period in heaven 365.25775, becomes either 7.03177, or 7.032071 days. The prophets of seven days for the 400 of the ADMH were in error, and this error took away the power of prediction. The templar of xix. 4, points to the conversion to time solar. This was the bone of contention.

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This correction was the true law of Moses, the MDBR-TzN, BChDSh, the measure of MRYM.

The law of aiL, ascertained by average and comparison, revealed the statutes and ordinances of a great God. There was no water nu for the seasons. The formula of Numbers xx. 11, gives this period of HMH MY, MRYBH. Here it is in round numbers:—

Ratio 378

364

364

361

361

5)1828

365 $\frac{3}{4}$, a water nu and over, i.e. the abundant water of the demotic.

The AHRN yields up to the ALai-ZR in AL-HR, HHR LaiYNY KL-aiDH.

The mourning for Aaron was thirty days. What means that?

Moses, 364

Eleasar, 355

2)719

359.5 is the Aaron on the mount.

And $40 \times 359.5 = 14380$ days;

but $40 \times 361 = 14440$

60 days, which gave 30 for earth and
30 for heaven.

We pass now to the YChNV BaiRBVT MVAB

MaiBR, the plains of Moab of the demotic, where the time is lunar. The king of the Moabites was Balak, son of Zippor. The templar is BLQ BN-TzPVR ATv. ASh.R aiSh.H YSh.RAL LAMRY.

Balaam, son of Beor, of Pether, was sent for to curse the Israelites. The templar is that AL-BLaim, BN-BaiVR, PTv.VRH, was to subject the measures of ai. to the test of Sun measure, and the measurement by PTv or cup. Balak, as Moon measure, cursed it. Balaam examined it in Moon measure, by eclipse measure, by the cup QB, and by *al*. He found it all right, but expressed in a form new to Balak, and new to himself.

The houses of gold and silver could not lead to a change, *i.e.* the BYTv of Sun and Moon were correctly represented. The ALHYM gave the AL-BLaiM. The cursing or maledicere of the demotic is in templar, ARR, BRK, NQB, QBB, or QLL, measurement by Moon-day, Sun-day, eclipse occurrences in these measures, by cup and *al*.

In xxii. 21, the measurement of BLaiM BBQR YChBSh ATv-ATvNV, and YLD aiM-ShRY MVAB. The NTVVN is the demotic She-Ass, and the templar Sun-crossings. The Sun-crossings ruled in the ATv-MLAK YHVH, or passing-over for a particular locality, the ChRBV ShLVPH BYDV, the drawn sword of the demotic, or the law of aiD in the templar.

The YGL YHVH ATv-aiYNY BLaiM, or great measure of eclipse in MDYN, was based on the ATv-ATvNV. It is given as an ATvNV, a moving *nu*, not completed. The language of xxiv. 16, 17, expresses this minutely in the demotic. In the templar, it is that stellar measure gave the true law in the YaiQB, in the rods of YShRAL, in the crossings of Moon, in transits of Venus (ShTv), the ADVm of pass-overs generally. All other measures were variable, and required correction. The star periods were invariable.

The argument is continued in the Pentateuch: but enough has been given to show the root.

The measures of Midian were examined by the AL measures of the twelve tribes. They were found to be reducible to five methods,—AVY, RQM, TzVR, Ch.VR, and RBai. The BLaiM was a general method of noting intervals in each class of phenomena. When these intervals PTv were seen in law PTvCh, his eyes were opened. This opening revealed the whole in stellar time. The ai.QB was no longer reckoned as a law *per se*, but an appearance or revelation of law in heavenly movers. Every occurrence was reducible within a law of recurrence. The deduction as to the existence of a law-giver, whose ruling was revealed in Ch.R.B. and Sh.R.P measures was legitimate and necessary. The motions of Venus were not of the nature of the vortices

of Descartes: they had their appointed laws of return to the transits. The planets were not large atoms moving at random, the offspring of chance. They performed their appointed motions. The stars innumerable moved in law. Everything celestial pointed to a great I Am, who was, is now, and ever shall be, world without end.

And what became of Moses of Midian?

His cup, QB, was in MVAB. It was approximately $365\frac{1}{7}$. His BG or *hu* is got from the thirty days of mourning. The reduction is not given in the demotic. The children of Israel mourned for him thirty days. The time in YHVH was then estimated at say

$$\begin{array}{r}
 366 \cdot 25775 \\
 400 \\
 \hline
 146503 \cdot 10000 \\
 30 \\
 \hline
 400 \overline{) 146473 \cdot 1} \\
 366 \cdot 18275 \text{ stellar.} \\
 365 \cdot 18241 \text{ solar.}
 \end{array}$$

It was not in consonance with the revelation of Sinai. It did not enter into the promised land, the true ARTz.

The MShH was a system of generalisation. The physicism of the Universe was found to be in harmony. There was evidence of unity of design, and adaptation to set purposes. The metaphysicism that capped the

MSH was the religion of Israel. It falls to be dealt with in the synthetic.

These are the revelations of some of the laws that have regulated the universe for 4000 years, a period with beginning and ending. The templar words for beginning are TvChLH, RASh, and RAShYTv: those for ending are AChRYTv, APS, KLYL, SVP, aiQB, QTzH or QTz, and TvAVH. These give clear indications of philosophic origin, and express cosmological laws.

What is a law of heaven?

It is a time-period marked out by appearances in the heaven which have a recurrence to mark them out for measuring-rods of time. These are nearly included in the categories ZN, TaiM, MYN, MRAH, TvAR, MZYVN, MZVN, MZVTv, RAY, TzL, MVTzA, RaiM, ShMai, and PTzCh.

A measuring-rod implies fixity in length, an idealism which was realised by templarism. The phenomena of the *al* in luni-solar, in Sun-face, and the planetary and stellar evolutions, were the books, GLYVN and SPR, of heaven. The Sun gave sheaves of determinate size, ChZQ, which in the form YVN gave the revelation, ChZYVN.

The passing round in front of the Sun gave the TzQ, or *cast in the die* of the demotic, and ten evolutions, or

YTzQ, was used as a firmament or fixed measure of heaven. The phenomena of pass-overs, occultations, risings, settings, meridian passages, equinoctial crossings, nodal points, etc., gave units, which were applied as measures in average ShM, or in YM or hundred-fold.

The periods marked out had a generic term, BRA; and the BRA ShTv and the BRA ALHM were the fundamental revelations of the templars. The BRA ShTv were applied in the decimal form BRA ShYTv, where the *Y* was decennial as a prefix to the basis, and a centennial as an affix. The terminal Tv, Tz, T, or M, gave the clew to the method of registration. The BRA ALHYM had two subdivisions, ATv-ShMYM and ATv-ARTz.

These generalisations of templar revelation resulted from continuity of research, and general laws included or superseded those that had reigned before. The historic tracing of the reign of law in the temple is the parallelism of religious beliefs or lives of the Patriarchs. The god of the templar, as an ALH or ALHYM, is not the god of the Christian. These were only phenomena *in law*, when God was said to show himself. The various appearances of the god may be scheduled under the terms YRD, KNai, NChTv, NPL, aiNH, ShMT, ShPL, HVDYai, YRH, and RAH. In our Diagram I.

of the Sun-face, Part I., there is the little AL and the great AL. The one occurs when the mover or *Va* passes in front of the Sun, the other when the passings are at the back of that luminary. The one was QT, the other the GD. At the positions AR, the one gave the QTR, the other the GDR. The time of the AL were the QTL and the GDL. The periods between the great and little AL were known as KV, the wing of the demotic, during which periods, or in which localities occultations and conjunctions with moon or star could be observed. Periods of coming-together, called coitus, cœtus, or cete, were of the varieties ChVH, aiDTv, KNS, LHQ, QHL, RGMH, and aiTzRTv. The ChVH were the representatives of periods in Sun-face movers, especially Mercury or ChV ChB, and Venus or NVGH, and associated with light and heat, two great accessories to the life of plant and animal.

When the periods had reference to the *al* in any form, it became a cœlum. There were seven of these : 1, VYLVN ; 2, KQYai ; 3, ShCh.QYM ; 4, ZBVL ; 5, MaiVN ; 6, MKVN ; and 7, aiRBVTv.

The cœlum was confined to the ChLB district of heaven, the milky way, that was visited by the wandering VCh, VK, VQ, VG of Moon or Sun. It included the belt of the declinations from the equatorial, and had a breadth of about 46°.

In this region the *al* bespeaking the majesty of a ruler was found. This had the forms AVRYAL, RPAL, GBRYAL, MYKAL, and NVRYPAL, the Uriel, Raphael, Gabriel, Michael, and Nuriel of templar distinctiveness.

The methods of reckoning time by ALH seems to have gone through seven phases of development. These in order of time and accuracy were known in templar as the AChD, ShNY, ShLYShY, RBYaiY, ChMYShY, ShShY, and ShBYaiY. The periods in each of the bases was a YVM or decimal form as a reckoner for the unit, and in fact no unit which did not yield a fairly accurate measure in the YV form was retained among the rods of the KHN.

As all written language was based on the templar symbols, so, as might be expected, the ordinal numbers are the historic bases of templar development.

These seven culminated in the law of ShBTv 343, which in YM or YVM interpenetrated other measures. The YBRK was due to the ALH in some form, so also the YQDSH.

The AChD had reference to the Moon. The proof of this is imbedded in the narrative of Genesis xi. 1-9. What is called *confusion of language* in the demotic is in templar the *pouring out*, into vessels or cups for measurement, the ALH periods of Moon, Mercury, and

Venus, and the composite AR of the Sun-face in law as BShMYM. The BBL or BLL was reduced to law. Genesis xi. 1 gives the formula between Venus and Moon. The VYHY ShPH AChTz in KL-ARTz is the period of Venus in 10 semi-synods, or $10 \times 295 = 2950$. The DBRYM AChDYM is the hundred measure YM of Moon, or $29.5 \times 100 = 2950$.

The ALH of Mercury were approximately lunar. The law KL-ARTz of Sun-face crossing became a templar institution, and AL and AR became generalisations. The Sh of Venus *Sin* had its approximate sub-multiple in that of Mercury *Shin*. The principle of *Shin* was extended to the revolutions of Ursa Major, etc.

The BBL YHVH, as Ky-ShM, became a measure in law of continuity: so also the HPYTzM YHVH. The *Lord* of the templar was only a decimal form of a measuring-rod in heaven.

The QYN succeeded BVL. The ALH gave rise to the nu PRD, the hu GV the, ABH ARTz, and the AChR.

The introduction of the Earth as a heavenly agent was a prime step in the Egyptian theism. Earth in the measure DM was a law-giver, and man the mover to and fro on its surface was the law given to the inferior creation. The law of DM in lunar eclipse is the SDM, *Sodom*, and the aiMRH, *Gomorra'h*. These

were displaced by Sun and Venus measures in the form YHVH.

The NY, or 36525, had its attendant ALY, the one a YHVH, and the other the effect of that cause. The causer was the great god of Egypt. He is represented in the *de Natura Rerum* of Lucretius, where the *Res* is DBR, the ChPTz, and the PTvGM.

The butler and baker of PRai were the APH and MLTzR, the one the Sun-crossing, and the other the lunar period lamp or HVRD of the Jews.

The 1461 of the Sun Table of Moses, MShH, is the Sun of eight Sun-crossings, or four twin-crossings of $187 + 178$, with the fractional part evaluated. This 1461 was the YHVH in the Table of Egypt. He was the brick-burner, or maker of Tv and BH. His period in heaven was $365.256 +$, a period greater than the reeds ABH of the Nile. It was too great for earth-produce, so the Sun (ASh, fire) of heaven did not rule on Earth in the system of the divinity of MShH. What took its place? In Egypt the Nile, as a god, gave the shortening due to precession. The effect was the god. The word for water in Arabic, etc., is AB, and HVR-AB, or ABH, is the *water period*.

The water period in Egypt gave the 365.24225 of the ShLCh of Sun for Earth-produce. The NLH was an KVKB; it appeared for a KV, and disappeared for *another* and greater KV. The former the AN, the latter

the AL, after the manner of the stars. These terms, ShLCh, NCh, ARTz, aiM, etc., were generic. They were word-sentences. They held a law-expression, and that law might refer to the AL of Moon, Sun, planet, or star. The ShLCh of page 96 is lunar. The MShCh of Moses was founded on the water period. In Exodus xxxiv. 12-17, the HNH ANKY KRTv BRYTv, etc., as deduced, compared, and redacted in the Sun Table, is given as the only god for the seasons; and warning is given against the twelve variations of KNaiN, in YLD or GBVL forms. The water periods, as ZRM, TzVP, and ShTP, or as AVR, GShM, and MTR, were variable. The only mount of fixed measure was the ChRB or ChVRB, the Horeb or lower summit of Mount Sinai. The HR or HVR of Egypt was nearly synonymous with the ABH of the Semite, and HRB was a repetition or duplication in one sense, and a water-measure in another.

There was thus only one law ruling on Earth, and that not the ARTz. The passing through the fire was superseded by the water-law taken from the Nile.

This was a law on Earth, and also closely approximated to ANY YHVH. The periodicity was regular as star motion, or mean solar time. A modification as correction gave the ShLCH. These measures pointed to a ruler. The BRA or pieces measured out by the movers gave evidence of a designer and maintainer.

This deduction of the metaphysical nature of the temple had reference to a metaphysical being, not the being of Egyptian theism, who was recognised from the caruncle in the back, according to the demotic narrative. He was present somehow, but not as yet omnipotent. The religion of Christianity was in development. The HVRD was logically superseded by the HVRB, the fourth part of the approximate 1461. In the form YSh or 14609, it ruled for forty years: in the form ShYM or 146097, it was the *nu* for 400 years.

The stones of the temple were sermons: the SDR or pillars were monoliths representative of a long *nu* period.

Knowledge of the law was needful for bread and water, the LChM and MYM of the templar.

The Sun and Moon in eclipse gave D measure, or aiM. The blood of the animal was DM, and *aima* in Greek, as the life and the materialism were supposed to be there in conjunction: The blood was not to be eaten—it was to flow to mother earth, at the period ARTz. This was the metaphysicism of that religious development.

In this analysis the aim has been to follow up the traces of law, or the marks of the movers in the narrative. The explanations should be regarded in some places as provisional, and as what occurred in the process of unveiling and deciphering the hid treasures of

the templars. There remains little to add to this tracing, save the ratio for preferring the AChD to any other god. The lunar, which had ruled the Semites, had been despised and rejected as a measure for time. It was to be restored by the RAShH as a revealer of the glory of God. What was the templar gloria? It was a heavenly *sermo* when a god was said to show himself, such as the astronomical phenomena of HVD, YQR, KBVR, TvPARH, or TzBY. Moses, Aaron, Nadab, Abihu, and the seventy Elders, saw the God of Israel, Exodus xxiv. 9-11, in the laws specified in the Sun Table of Moses. Moses and Joshua alone saw the glory or measured the YShKN KBVD-YHVV aiL-HR SYNY, a great measure in Sun law inclusive of the ShYTv and ALYHYM. In this KBVD the Moon was a limiting agent, as in the early AChD, and the importance of lunar measure in the ADM, PTDH, and BRATv, was commemorated in the ChShN. It was a great agent in the luni-solar, and the elimination of the period of Sun (Earth) and Moon were the chief problems of templarism. The solution was accomplished by putting every *goer* into the chariot RKBH, and then into the fiery furnace of Sun-face, and tabulating the results of ATvVG, KBSHn, KVR, MLBN, and TvNR.

The eclipses solar and lunar, and transits of Venus,

were the best definers of periodicities, and obtained the chief place in the determinations of the ALH and TvVR.

Has the Sun Table of Moses only one reading?

Does it resemble the Sphinx in being generic?

It resembles the Sun, in giving indications in days, in years, and in periods of years.

The indications for days and years have been given above, and we now give a few glimpses of the higher import of this Table. (See Part I. page 15.)

The astronomer gives these laws :—

223 lunations	= 241·999 nodical months,	
	= 241·029 sidereal months,	
	= 230·992 anomalistic months,	
	= 6585·32128 days solar,	
	= 18·03 years of 365·25 :	
235 lunations	= 6939·68818	} days solar :
19 years 365·25	= 6939·75	
	<hr/>	
	·06182 difference.	
940 lunations	= 1020 nodical months,	
	= 1016 sidereal „	
	= 27758·75272 days solar,	
76 years	= 27759·00000 „	
	<hr/>	
	·24728 difference.	

And 235 lunations = 255·021 nodical months.

This gives the nodical month 27·212 days, which is shorter than the sidereal of 27·3217 days.

The Egyptian Table has these as 27·4 and 27·2, or as 137 and 136 in the multiple form.

The 137 is the Sarah of the Abraham: the 136 was Joshua, the minister of Moses.

This nodal law of Moon, and ShTv of Sun, regulated the luni-solar. A revolution of the nodes occurs in 6798·279 days = 18·6 years.

An eclipse of the same nature will recur whenever the lunar node returns to the same position with respect to the Sun \times Moon. This period is 6585·772 days. Now 223 lunations = 6585·321124 days, whence we get

$$\begin{array}{rcl} 6585\cdot772 & \text{synodic period of nodes or Chaldean Saros,} & \\ \text{and } 6585\cdot321124 & 223 \text{ lunations,} & \end{array}$$

·450873 difference in days.

This Saros was the discovery emerging from continuity of observation of pass-overs of discs, and led to the law of prediction. It differs somewhat from the multiple of average lunation, but in so doing it is only in the law of the fluctuation lunation. A great period in eclipse law, GL or MShBR, would be one visible and recurring at the same locality. Those given by Halley, of dates March 20, 1140, and May 3, 1715, are an example, where the interval is a little over 575 years.

Is this the clew to column *B* in Sun Table in the higher sense? Column *B* shows how the Moon-worshipper of the MQDM became a Sun-worshipper in the HARTz.

Look, in Diagram III., Part I., at the dates of lunar

and solar eclipses. Every lunar has a solar date in apposition, and that date either precedes or follows the solar by a semi-lunation.

The templar, by his measuring-rod of average lunation, would note an expected return of a visible eclipse lunar at a distant period of days, measured in YVM by Moon or Sun. His successors in office, on the outlook, might be astonished and confounded by a pass-over that darkened the heavens. What might that be? It might be that the reckoning in heaven by SPR gave a solar eclipse, while the KHN register gave a lunar.

How might that be?

It was stated above that the average measure and synod of Saros differed by about half a day. In a succession of Saros periods this error or difference would in time amount to a semi-lunation. How long? Now 14.75 days divided by .450876 gives a quotient expressive of the number of Saros periods requisite for this accumulation, and

$$\frac{14.75}{.450876} \times 18.03 = 589.5 \text{ years,}$$

the period of ANVSh.

The error would amount to an ab-ar in 1179 years.

This was the great measure of conversion. It connected the Sh.H and the YVN.¹ It was a period of GLH, or migratio, or exilium. It was an ShBY, or

¹ The Asiatic and Ionian : the PRK was the African base.

period of Captivitas. It was the Troja Capta of the HMR.¹

The Cainan QYNN has the apposition 586, as the period of the QB in Sun-face 147.

What about Mahalaleel, MHLLAL?

It is given as the great period. It is a period of recurrence of luni-solar law, at a long distance in record, and adduced of proof of reign in law for a period that was then regarded as eternity.

What was this period?

$$\begin{array}{rcl} 940 \text{ lunations} & = & 27758.75272 \text{ days,} \\ 76 \text{ years of Egypt} & = & 27759.00000 \text{ ,,} \\ \hline \text{Difference} & = & .24728 \text{ days.} \end{array}$$

The Moon-worshipper of the shepherd race passed into a Sun-worshipper in

$$\frac{147.5}{.24728} = 596 \text{ periods of 76 years each.}$$

The Semites became by this rod Sun-worshippers in

$$\frac{137}{.24728} \text{ in } 554 \text{ periods of 76 years each.}$$

When did MTvVShLCh merge in Sun measure?

$$\text{In } \frac{136}{.24728} \text{ or } 550 \text{ periods of 76 years each.}$$

The cycle of Calippus was a modification of this luni-solar adaptation, and the importer from Egypt took his

¹ HMaiVR, a templar name for the eclipse periods. A demotic sense of aiVR is blind. The Homer of Yavan is the David of Israel: songs for the temple.

name from the physical phenomenon expressed in law. The difference was the measure, and hence the Calippus and remainder became synonymous terms. The NCh passed through a similar phase.

What was the NCh in the higher sense?

The NCh was thus eliminated :—

19 prophetic years	= 6939·75	days.
235 lunations	= 6939·68818	„
	Difference,	·06182

The Saros was a NCh, the period of 76 years was a NCh, and the 19 was also a NCh.

What was the period of the NCh.ShTv?

The difference between these two closed *nu* periods, each of which was a templar NCh, was used as a templar rod or staff, MTH. This was an Egyptian measure. It has been handed down to us by the Greeks as the cycle of Meton. Observe the process of appropriation and naming. The *hu* was so distinctly defined as to become a *nu*, and the MTH in this case became MTN. The Greek took for philosophic name, Meton.

What did it measure?

It measured the law of eclipse return to the Greeks. This is explained above, at page 40.

The templars applied it to prediction, and the prediction failed till allowance was made for this error.

Did the templar MShH put it to any other use?

The templar noted the running of the error, and found that the lunar eclipse of hope did not show itself at the appointed time, but that it reappeared at the time expected after an interval of 18,050 years. Was this the result of observation or calculation? It may have been due to both. We reach that period of the templars in this way. An eclipse lunar occurs only at full Moon, and therefore the error or difference between the Moon of lunation and the Moon of the nodes would require to run through a circuit in the heavens measured by the Moon. That period of the MShH templar was two Moons, or 57 days. Thus:—

$$\frac{57}{.06} = 950$$

Now 950 of these periods of 19 years each gives
 $18050 = 361 \times 50 = 19 \times 19 \times 50$ years.

Note the 361 of Aaron and the 19 of Easter.

The Metonic cycle was an eclipse law in approximation: the templar NCh, 950, is here the law of the pass-over in heaven. It gave the measure of *al* in a higher law. This is expressed in templar language, thus:—A law of *al* is *ab-al* or *BL*: when this passes into a higher it becomes *BVL*; and the measure is *MBVL*. A modern meaning for *BVL* is *rain*, and the translators of the Pentateuch have applied the term *flood* or great rain to *MBVL*.

Of what use is the templar tabulation of those long

periods in law? To prove that law has reigned for a long period, and that a higher law requires a long period to discover the ALH.

The NCh of 19 years, after many coils of revolution, had a pass-over, or ShTv, the true NChShTv of the Pentateuch. This NChShTv had high claim to say to the Venus period, to the ordinary eclipse ADM, etc., "Thou canst not *surely* measure." The ShT of 19 years after a wandering to and fro of 950 periods found rest in the ShTv or cross. The *raven* and the *dove* had been sent out: the raven was still on its course: the dove came back with an olive leaf, the TT of Egypt and ZYTv of the templar. The raven is the eclipse solar, while the dove was the lunar. The raven had no need of TvB any longer, as the law of the AL had been determined. The measures of all wanderers were now to be compared. They were compared and redacted. The dimensions of the ark have respect to lunar and solar comparison. The 45000 days on page 92 give the factors, $300 \times 50 \times 30$.

The ADM had been out of the aiDN of the templar for 18050 years, and had now been restored. But a new aiDN was opened up in the unification of time in sidereal periods.

Venus and Mercury had periods of ShTv: the Sun of the templar had the ShTv in 4×365.25 or 1461:

and the Moon now got a ShTv. All the wandering had previously been attributed to luna: the problem of rectification was solved in the discovery of the law of AB of the MShH. The water AB in the land of Egypt was not the ShTv of Sun of the templar nor that of the Sun in heaven. It was not by *fire*, the Sun of heaven, that the AL had been revealed, but by the Nile periods.

The eclipse ShTv enforced templar attention. The NPRKVS, or Eparchus, indicated a wandering: the AYPRKYA, or Hyparchus, gave the data for the law of wandering. The templar Sun of 365·25 was reduced: law was proved to reign in the passover: a god of Egypt was proclaimed: the great godhead of YShRAL was established.

A law of reconciliation was opened up in the side-real, in which the aiSh of every evolver might enter. The YShH was the early house maker, and the YShVai was the great house not made with hands, eternal in the ShMYM.

The templar, who gave out the true law at the feast, LAT, LBD, or aiM, was said to bless the people. The period of passover was an BRVK, and hence the period of blessing became synonymous with blessing.

What mean the curses of Deuteronomy xxvii. 15-26 ?

The term is ARVR. The AR was a measure: it

was a circuit: it went from AR to AR. This was the cause of desolation and destruction. In the BRVK the BR or law of AB was known: the measure was in circuit: it was not ARY or one AR period used as a measuring rod: it was AR used by the people and announced at the feast of the people by the templar who knew of AK afar off, when the BRV would have the limit BRVK, a heavenly appearance, showing that *law* was governing in the ai.nu. This was the *nod* of the god in the religious systems of antiquity.

The difference between the ARVR and the BRVK was this. The Arvarite was his own god, the Barva-kite statedly appeared at the aiM assemblies, listened to the announcements of KHN, or priest, who out of the cup BRVK gave out portions of time for the guidance of the industry. The priest was the mediator between man and heaven, between the man and god. He was the revealer of the god.

These blessing and cursing periods were determined and tabulated by the MShH in two columns,—the one the LBRK ATv-HaiM HR GRZYM BaiBRKM, and the ATv-HYRDN ShMaiVN, with Lvy, YHVDH, YShShKR, YVSP, and BNYMN——, and the other the aiL-HQLLH BHR aiQBL RAVBN, GD, ASHR, ZBVLN, DN, and NPTLY.

These were unified by the MShH and the HvShai:

blessings and curses became a blessing. The narrative of that blessing is given in Deuteronomy xxxiii. The god of Egypt in AN 365·25, in ANY 36525, and the ANShTv of 1461 had been put in the refining pot of Sun-face along with the lunar, stellar, and planetary evolutions, and the answer was that the law came from the SYNY ZRCh,' and the QDSh MYMYNV ASHDTv LMV, etc.

It was a reconciliation, at long periods, of lunar and solar law. It was supposed to be in the aiDN of Sun-face. The cup was a caldron which contained water for every comer. The caldron was a perennial fountain. Its fill was ABY, the 146097·9 solar, or in templar form NBY, Nebo. The footsteps of the god Abram, Abraham, Isaac, and Jacob, each represented by a pass-over PS, were there in PS.G.H. The period of the two together in the D was there in YRAHV of Sun-eclipse. The Sun-face movers were there in YHVH ATv-KL-HARTzATv-HGLaiD aiD-DN, and so on down to TzaiR.

This was the spring of the living water, ever filling, ever flowing, suited to all,—the goal of every runner in the race. This was the BYTv LChM, YHVDH BYMY HVRVDVS, HMLK.

This is the law of 400 years of Sun-time. The 4000 was a deduction of KVKM, or stellar. This had

been lost in Judea: it was restored in the YShVai HmShYCh of period 4000 of the AN in heaven 365·2563744.

The prophetic AN 365·25 was an idealism. The AN in Heaven, and the AN on Earth, as shown in the flow of the Nile, N.L, differed thus:—

$$\begin{array}{r} 365\cdot2563744 \\ 365\cdot24222 \\ \hline \cdot0141544 \end{array}$$

in one year, and in 4000 years 56·6176 days.

The templar MShH made this 57. Modern astronomy differs in a small part of a day. The lamp-feasts of the Jews had wandered over an ADMH: a new ADMH was to begin.

The MShH templar now applied this error or difference as a measuring rod, to measure the movers as a system in unity:—

$$\frac{365\cdot2563744}{\cdot0141544} = 25805 \text{ years.} \quad :$$

This new measure destroyed, or rather absorbed, all others.

The Sun Table of Egypt had served its day and generation, and was put in the Ark.

This new Table of Unification arose on its ashes, the burning bush of the demotic.

			Days solar.		
365-2563744	× 4000	=	1461025-4976	The ShNH or law in Heaven.	
365-25	× 4000	=	1461000-	Prophetic period.	
365-24222	× 4000	=	1460968-88	Law on Earth.	
Sema,	= 53475	}	106950	Moon-crossings of Equinoctial.	} No. of bonds, each of these workers in the ShNH, or SNH generic.
Nodical Months—53690			107380	„ „ „ Ecliptic.	
Difference,	215		430	Not number of years, number of bonds.	
Cama,	49475		98950	N.B.—These 4000 more Sema than Cama.	
Mercury, .	12608-4		25216-8	Nà: synods and half synods.	
Venus, .	2502-09		5004-19	„ „ „	
Mars, .	1873-5			Number of Synods.	
Jupiter, .	3662-94		„ „		
Saturn, .	3864-23		„ „		

N.B.—This a period of Solar in Sidereal revolution: planets near Sun, save Mars, which is 180° distant, or invisible.

Is this a NCh?

Is it a NCh.Sh?

Is it a N.Ch.Sh.Tv of Venus?

„ „ Mercury?

„ „ Moon?

„ „ Jupiter?

„ „ Saturn?

„ „ Mars?

The N.Ch.Sh of Moses was

14096·888,
say 14097 days.

It was not definite measure: it was not AKL: it was not consumed: it was not N.Ch.Sh.Tv.

The NCh.Sh.Tv of Moses was an approximation to that of the 4000 of the HGR as determined in law by the Egyptian Maid. The ANY of Egypt was 36525,

and in ALP determination 365250. This had been proved to be out of law by the angel of HGR. The law of shortening or circumcision was 8 days : thus, the key or cup of measure is given in GNShSh xxv. 17, at 137. Let us measure out the 365250 :—

$$137)365250(2666$$

$$274$$

$$912$$

$$822$$

$$905$$

$$822$$

$$830$$

$$822$$

8 days over.

Now $365250 - 8 = 365242$ days, the ANY YHVV suited to the periodical return of river flow.

It gave the time of return of the North wind.

The Sarah of 127 gave the approximation to lunar cup.

The YVSP and ASNTv gave an approximation to the luni-solar.

The YShVai gave the approximation to the lunar node.

The ShTv of Venus had different determinations : thus, the Transit interval of 8 years of Venus had 10 ribs, TzLai, or 5 synods ; the five synods contained about 8×365.25 , or 2922 days ; and a mean synod $2922 \div 4 = 558$ days ; the transit interval of $105\frac{1}{2}$ years

has 66 synods, and an average of 583·84 days ; that of 235 years has 146 synods, and an average of 588 days ; and that of 243 years 151 synods, with an average of 587·77 days.

The transits in our Table, Part I., are given on the bases of 130 and 105 years of interval. What is the synod in these cases? In this period there are 80 synods, and

$$\begin{array}{rcl} 80 \times 593\cdot53125 & = & 47482\cdot5 \text{ days.} \\ 130 \times 365\cdot25 & = & 47482\cdot5 \text{ „} \end{array}$$

N.B.—This synod, 593, is the base in Simeon in Table, p. 114 and in AShR determination, p. 119.

The interval of 155 gives a synod 561·08.

These transits are not always visible in a northern latitude, and the number of transits possible may not have been determined at all the templar stations.

The cycle is 243 years : that known in Sun-Table is $130 + 105$, or 235.

The smaller ShTv in Venus was five synods, or eight years of Sun. The ShTv of Sun (Earth) was 8 Shins, or 4 twin-shins of $187 +$ and $178 +$, amounting to 1461 days, or 4 years.

This ShTv of Sun gave $2\frac{1}{2}$ synods of Venus in average, and was more definite and less variable than the ShTv of either Mercury or Venus. It was not a N.Ch in heaven : it had no brand : it was supposed to be due to the Sun itself.

The ShTv of Sun, 1461, has the apposition 65 (p. 15,

Part I.), as 8 of Sun correspond to 5 of Venus, and 4 of Sun should have the half of the apposition 130.

The observation of all the transits being only possible to a maritime power in search of knowledge, so a knowledge of the law of transits could scarcely be equal to that of the present day.

The law of $8 \text{ Sun} = 5 \text{ Venus synod}$ would give for transit of $105\frac{1}{2} \text{ Sun} = 66$ nearly. If registered as 65, then the redaction would give synod of 593 : if registered as 67, the redaction would be 575 for the synod.

The ShTv interval of Venus was more uniform and more easily determined than that of Mercury.

The ShTv interval of luni-solar was more uniform still.

As an abar of 1 lunation, we have 14 in our solar column, Table III. Part I.

The ShTv of 5 lunations occurs generally along with the former : but the ShTv of 6 lunations is the general register in the column. In the lunar column, the usual is the 6, the occasional are the 11 and 17.

There is an unusual register in the solar column for 1843 of 7 lunations.

These passovers gave a NCh : in this case it was luni-solar.

The templars had these registered in solar column and lunar column. The fanciful theories for the shad-

ing are traceable in the names of derivatives. The solar $1 + 5 + 6$ gave 12 lunations as sum of NCh periods, of which the average was 4 lunations, or AB.

The lunar gave $6 + 11 + 17 = 34$, or an average of $11\frac{1}{2}$ lunations, or 335 days nearly.

The lunar and solar combined, $1 + 5 + 6 + 11 + 17$, or 40 lunations, gave 8 lunations, or the AB.AB.

The combination of the 8 and 4 gave the HKShVSh of page 137, where the one was an eclipse ZNTv and the other a NDR.

The registers of Egypt give proof of simultaneous methods in use.

The dynastic period of the Old Empire is given in the Epilogue of Bunsen, vol. v., as 1612, according to Manetho, and 1076 according to Eratosthenes. Which of the Redactors was in error? Bunsen gives these as years, and can see no method of reconciliation. If Manetho reckoned by the AB.AB, and Eratosthenes by the year 354, then the authorities are in harmony:

thus, $\frac{1612}{3} = 537\frac{1}{3}$, and $\frac{1076}{2} = 538$.

The argument of MShH was founded on 40 years in Egypt, 40 in Midian, and 40 in the wilderness.

The NCh of the ark of MBVL was 120 years of PR. The NCh of 223 lunations is 18·31 years of 355 days. The difference on page 185, say 451, would measure the

al of Moon 2·953 in 6·56 repetitions of the Saros. This $6·56 \times 18·31$ is the 120 years of the PR.

The HGR, as cupped out by 137 from the Caldron LYNN, 533265, gives 132 lunations. The lunar NCh, 325, is 11 lunations; so that ·12 of HKShVSh and 12 of HGR gave a term of ShLM, or peace of 132 lunations. The NCh of 17 lunations, 502 days; and the YShRAL of 602, when used as cups, found their fill in the same caldron.

The determination of luni-solar ShTv brought about a reconciliation between ShTv in the lunar, solar, planetary, and stellar determinations. It was in a NCh luni-solar of 400 years—not a NCh for the other evolvers, but a law of peace which would be promoted in YShLM. Here are the caldrons filled by the cupfuls of heavenly SP:—

53688 ShV	=1450967·8	days.	1 day difference.
53473 Sema	=1460971·	„	
49473 Cama	=1460966·	„	New Moon period.
2520 Venus	=1460967·84	„	1·04 days difference.
4000 Earth	=1460968·88	„	Sun eclipsed.
12608 Mercury	=1460977·216	„	8 days before.
3864 Saturn	=1460939·		30 days out.
3662 Jupiter	=1460650·		318 days out.
1873 Mars	=1460633·		336 days out.

N.B.—The nodal month is 27·2122 days.

The templars gave periods of ShLM, when all the planets, save Mars, were in the ai.D.N. Mars was therefore the god of variance, of war.

Jerusalem had its formula founded on a peace formula.

The walls of Jericho, the gates of Gaza, the witch of Endor, the Saul, the David, the Solomon, and the lost ten tribes, will form the texts for lay sermons.

The physical basis of Elijah, Elisha, will be included in that of the New Testament.

The question between Jew and Gentile, Moslem and Parsee, son of Abraham and son of Brahma, will be discussed in the introduction to the religions of history. Every true religion is a metaphysicism : it has reference to a metaphysical Being, whose existence has been traced by the metaphysical part of man's endowments, and whose governing power must be recognised by the eye of faith of those who are not able of themselves to read his wonders and miracles in heaven. To change from one metaphysicism to another which is more developed, more general, and more in harmony with the physical basis, is a duty to God ; to promote change in others is a duty to one's neighbour ; and to preach truth as widely as man can reach is the duty of the Christianity based on universal love.

How is the change to be effected ? Is the plant to be uprooted before it have a graft ? Is the brier not to have a rose of Sharon ? Why disturb the roots ? They are in the earth, and the earth is holy ground alike to

Hindu and Christian. The stems of the plant of renown are common to Jew, Moslem, Chinese, Hindu, and Christian. It is even in the Fetish PTCh of the templar. The grafting has not always been attempted—may not have been successful—may not have been done skilfully—may have been applied to uprooted trunks which were sapless.

To communicate with religionists of another capping, one should know the base. The templar should strive with the templar, that is the only way to insure sound progress. A free exposition of metaphysicism would reveal the positions. That cannot be learned from the waifs. To understand the basis of another's creed, one should know that of his own. The basis of the religion of the One God is not confined to the perishable papyrus or record in stone : it is being evolved every moment of time, in the heavens, on the earth, and in beast. It is everywhere in nature. The metaphysical is everywhere. Is it in the heart of man ? Why rules it not ? Is it willing to rule ? Why not give it scope ? Who was ever ashamed of doing to others as he would that others should do to himself ? Will it lead to delusion about heaven ? When will its lead be safe ? What are the boundaries of the metaphysical ? It reaches to heaven : but it must have a root in the earth : it is only safe when based on the physical. The restoration

of the physical basis of the New Testament religion will open up the highway to all the creeds of Christendom.

COROLLARIES.—In Egypt the laws of heaven's workers were expressed anent periodicities in evolutions of Venus and Mercury, separately and conjointly; of Sun, Venus, and Mercury conjointly; of apparent Sun separately; of the planets separately and conjointly; and of the stars separately.

I. The Venus period aiG *nu* is the name of the planet in the Grecian form, NGai. This period is in average 584, but was in Israel 593. It was redacted from the transit of the 130 years' interval. In the form 59300 it was the aiGYPTv.

II. The luni-solar eclipse gave law: it culminated as the ruling law: it was for long the HVK, the wandering law: it was here and it was there in the *al* region of that heaven where the ShVSh or disc passovers took place, and demotically known as the Milky Way from the concomitance of the milk period and new birth: it was the lamp in the heaven, as diagnosed in the symbol of the letter P: it gave the *nu*, or period of the lamp feasts of the YHVRDai: it was the period PN or NP: it was the NPSH, the creeping thing of the demotic: it became the PNTv.VTv.Ch in the period 400: it limited the 400 of Sun in heaven, or shortened

it by 57 days, and gave Earth period : it gave the water period, not the fire period : it restored the reign of law of ShVCh, or eclipse *nu* periods, which had been isolated by the templars, and confined to the corner of the land in *Red Sea*, as no other district served under that law : it recalled, in triumph, the reign of HVKShVSh or law of the *Sh* periods of Sun and Moon in our columns lunar and solar, as one ruler.

III. The ShVSh NGai of Venus wandered from uniformity : they were steadied in ShTv or transit redaction : they were, in the Greek form, the ai GN ShVSh, or the Genesis : they were the GN YMD (Ganymede) of the Greeks : they were the Sosigenes of Julius Cæsar : they occasionally almost coincide with PShVSh of the luni-solar : in the period of 5 to 8 they at one time kept house together : in the period of 4000 years of Earth they arrive at the peace feast almost simultaneously, and form the ChDL, the mundus, the tempus of Christianity.

IV. The P, or passover in luni-solar, was the most distinct mark in heaven in old astronomy : the law of PVP was not in YM a ruler for seasons : it required combination with TvVR of Sun for this purpose : neither YP as 3540, nor YTvVR as 1870 or 1780, sufficed as sole rulers : unification of these led to unification of all, and a great PNTvVTvCh. The disc-

crossings were *the speaking face to face* of the templar. It was a reign of Law in Heaven and Earth, of the same lawgiver, with set purposes for his various creatures.

V. This proof of law in the physical universe was the basis of the metaphysical of MShH: the luni-solar in solar eclipse gave a correction on the ShTv, 1461, of Earth (Sun): the Sun, Moon, Earth, Venus, Mercury, etc., were the servants, viziers, in their appointed *tours* of duty, and neither, *per se*, had chief rule.

VI. Was there a synagogue in heaven at this period? What is a synagogue?

In templar AL-BYTv-KNSTvM, a house of great meeting in transit *nu* period. The K was the hollow of the hand: it was not only stellar, it was general: it was not the star time only, the KVRM was generic: the KVRSTvS was the physical basis of the New Testament.

VI. The basis of BYTv-KNSTvM was the phoenix of Job, Herodotus, Plato, Berosus, Tacitus. There were various houses as there were various templar systems: each had its own phoenixal period. The phoenix of Sun culmination was the 1461 years of 365, the 533265 of our fountain: this was the year of the KH for the Priest KHN, and hence termed the Canicular period.

VII. This Canicular period of $1460 \times 365\frac{1}{4}$ was corrected for Earth by a *hu* GR or NGR on basis of 400, more accurately of 4000, and still more accurately of 40,000 years : this GRGR of 400 is, as shown, 3 days : the GRGRY, or Gregory the Great, is 30 days in 4000 years : this is the true PVPYS, or Apapus, for Earth time. This physical basis of Christianity is kept alive in the Roman Church. Should not every Church preserve its physical basis as the ground of its foundation, as the rationalism of its truthful doctrine, as the sacred chain that binds the Earth to Heaven ?





